



A
PARAPHRASE
ON THE
FOUR EVANGELISTS;

WHEREIN,

For the Clearer Understanding of the Sacred History,
The whole Text and Paraphrase are printed in separate Columns
over-against each other.

WITH CRITICAL NOTES ON THE MORE DIFFICULT PASSAGES.

VERY USEFUL FOR FAMILIES.

IN TWO VOLUMES.

BY SAMUEL CLARKE, D.D.

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A

PARAPHRASE

ON THE

GOSPEL OF ST. LUKE.

CHAP. I.

The Preface, ver. 1. John the Baptist's Conception, ver. 5. and Office, ver. 15. The Conception of Christ, ver. 26. his Office, ver. 32. The Blessed Virgin's Hymn of Thanksgiving, ver. 46. The Birth and Naming of John, ver. 57. Zacharias's Hymn, ver. 68.

1 **F**Orasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word :

1 & 2. **W**HEREAS *several* have written historical accounts of the life and doctrine of Christ, and of those great and celebrated transactions, upon which the proof of our religion depends, and of the truth whereof we are most fully persuaded ; they being delivered to us by persons of unquestionable sincerity, and such as were themselves eye-witnesses of all the matters of fact, and constantly accompanied Jesus in all his travels during his whole ministration.

A 4

3. & 4. It

3. & 4. It seemed good to *me* also, having had full and perfect information of all these things, to write to you, most excellent Theophilus, a short, yet particular and exact account of the principal actions and discourses of our Lord, from his birth till his ascension; that you might see in one view, the *doctrine* of that religion wherein you have been instructed, and the *evidence* of it.

3 It seemed good to *me* also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

5. ¶ **A**ND because there happened several things before the birth of Christ, relating to his history, useful and necessary to be known; I will therefore begin with a brief account of his forerunner John the baptist. The manner of whose conception and birth, was this: There was in the time of Herod the Great, a priest whose name was Zacharias, of the family of Abia, and consequently one of them whose lot was to serve in the eight of the 24 courses of the priests, which were appointed to minister in the temple by turns; 1 Chron. xxiv. 10. & 19. And his wife's name was Elisabeth, a woman of the family of Aaron.

5 ¶ **T**Here was in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6. Now Zacharias and his wife were both of them eminent for their singular piety and integrity; persons sincere and upright in the sight of God, and of unspotted reputation in the judgment of men; living in the strict practice of all inward holiness, and in an exact observance of all outward and positive laws.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless.

7. And happy they were in all things, excepting only that they wanted the blessing of children, Elisabeth having been always barren; and more-

7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

8 And

over they were *now* both of them old, and in the course of nature past having children. But at length, the wisdom of Providence designing by the miraculous birth of John the Baptist to prepare men for the belief of that more wonderful miracle, the birth of Christ; God gave Elisabeth a son, not without wonderful presages even before his conception, that he should be a great and extraordinary man.

8 And it came to pass, that while he executed the priests office before God in the order of his course,

9 According to the custom of the priests office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without, at the time of incense.

11 And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him. Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

8, 9, 10. & 11. For at the time when the priests of the family of Abia, were ministering in the order of their course; and when, according to the usual custom of appointing to every one by lot in what part of the service he should officiate, it happened to be Zacharias's lot to offer incense: As he was performing this office alone within the sanctuary at the accustomed hour, and all the congregation of the people stood praying without; there appeared to him an angel of God, in a glorious form, standing on the right side of the incense altar.

12. And as soon as Zacharias saw the angel, he began to be afraid and greatly concerned, not knowing what the vision should mean.

13. But the angel spake comfortably to him and encouraged him, saying, Be not afraid, Zacharias; for I am sent to bring you glad tidings of great joy. The prayers which you offer for the people are heard; and God will speedily send them their Saviour and Deliverer, the Messiah. The prayers also which you have often put up in your own behalf, are heard; and your wife

wife Elisabeth shall bear you a son, and you shall call his name John.

14. His birth shall be cause of great joy and gladness to yourself and your family; and not to you only, but to all others also who wait for the coming of the Messiah, and are willing to prepare themselves to receive him.

15. For this child shall be the immediate forerunner of Christ, and shall from his very infancy give evident tokens of his being designed for such an extraordinary office. He shall all his life, * as a person peculiarly set apart for the service of God, abstain from wine and all other strong drinks; and by inward piety and real holiness of life, shall fully answer the true intent and signification of such abstinence.

16. He shall preach repentance and holiness of life, to the people of the Jews: And many of them shall he prevail upon, by the efficacy of his exhortations, and by the example of his life, to return sincerely to the obedience of God's commands, and to prepare without prejudice for the belief of his gospel.

17. In a word; he shall make all things ready for the appearance of the Messiah; preaching with the same zeal and courage, with the same spirit and authority, as Elijah in old time did; exhorting people to amend their lives, and to follow after true and real holiness; and earnestly persuading them that, forsaking the vain contentions doctrines of their several sects about external and indifferent things, they would all with one mind give them-

14 And thou shalt have joy and gladness and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mothers womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

18 And

8 And Zacharias
unto the angel,
whereby shall I know
that for I am an old
man, and my wife well
advanced in years.

9 And the angel
answering said unto
him, I am Gabriel,
that stand in the pre-
sence of God; and am
sent to speak unto thee
and to show thee these
things.

10 And behold,
thou shalt be dumb,
and not able to speak,
until the day that these
things shall be perform-
ed: because thou be-
lievest not my words,
which shall be fulfilled
in their season.

11 And the people
waited for Zacharias,
but marvelled that he
tarried so long in the
temple.

12 And when he
came out, he could
not speak unto them:
and they perceived

themselves up to attend the necessary doc-
trine and instruction of Christ.

18. Then answered Zacharias and
said to the angel: What sign or proof
will you give me, that this thing shall
really come to pass; for both I and
my wife are of a great age, and in the
course of nature it is not possible we
should have a child.

19. The angel replied: I am Ga-
briel, the angel that stands continual-
ly in the presence of God, to be sent
forth to minister unto his servants; the
same that was sent to Daniel, and to o-
ther prophets; and I now come to *you*
by God's immediate command, on pur-
pose to acquaint you with these glad
tidings; the truth of which you ought
not therefore to have called in ques-
tion.

20. However, since you require a
sign, you shall have a sign to assure you,
that what I have said shall surely come
to pass in due time. And because in
thus requiring a sign, you show some
distrust of the power of God; it shall
therefore be such a sign, as shall not
only give you full satisfaction, but
shall also at the same time be a just
punishment for your diffidence. From
this instant you shall become dumb,
and not recover your speech again, till
the day that the child be born.

21. ¶ All this time the people
waited without at the door of the sanc-
tuary, wondering that Zacharias tar-
ried so long before he came out to
give them the blessing and dismiss them.

22. And when he came out, they
perceived that some thing extraordi-
nary had happened him. For he made
signs

signs to them, that he had seen a vision ; and continued dumb, and not able to speak at all.

23. ¶ Now when the time of his ^{* See ver. 5.} ministration according to the ^{*} order of his course was finished ; Zacharias departed from Jerusalem, and returned into the country to his own house.

24. & 25. Soon after which, his wife Elisabeth conceived. And finding herself to be with child, she retired and dwelt privately, to avoid the discourses of the people, and to rejoice within herself, and to praise God for his extraordinary mercy, in taking away from her the reproach of barrenness, and in giving her a child unexpectedly in her old age, with a promise that it should be a very eminent person even the forerunner of the Messias. And thus she continued for five months, till the Virgin Mary her kinswoman came to visit her, and declared the conception of Christ ; Which was after this manner :

26. & 27. In the sixth month after Elisabeth's conceiving, the angel Gabriel, who had before appeared to Zacharias, was sent by God to Nazareth, a city of Galilee, unto Mary the cousin of Elisabeth, a virgin contracted to a man whose name was Joseph ; and both she and Joseph were descended from the family of David.

28. And the angel appeared to her in a glorious form, and said, Blessed are you, O Virgin, and highly favoured of God ; great and distinguished are the blessings wherewith God will vouchsafe to honour you ; and you shall

that he had seen a vision in the temple : for he beckned unto them and remained speechless.

23 And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days, his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26 And in the sixth month, the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth ;

27 To a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord ;

with thee: blessed thou among women.

29 And when she saw him, she was amazed at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.

33 And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

be accounted by all the happiest woman upon earth.

29. At this salutation Mary was greatly surprised, wondering what the meaning of this strange appearance, and what that great blessing, which the angel spoke of, should be.

30. But while she meditated upon it, the angel spake again, and said, Be not afraid, Mary, your modesty and humility are favourably accepted of God, and you shall be honoured with a very singular and extraordinary blessing.

31. For * *immediately from this time* you shall conceive, and in due season shall bring forth a son; and his name shall be called Jesus, that is, *the Saviour*.

* That the Virgin thus understood it, appears from her answer, v. 34.

32. He shall be a great and glorious person, even the expected Messiah, the Son of the Most High God: and God shall give him an eternal and spiritual kingdom, of which that short and temporal one of David was but a type and representation.

33. For he shall reign as Lord and Saviour, over the peculiar people of God, for ever; even over them, who by faith and obedience approve themselves the true posterity and imitators of those holy men of old, the patriarchs your ancestors. And this his kingdom shall not, like the temporal kingdom of the Jews, be subject to change, but shall continue immoveable and without alteration through all ages.

34. Then said Mary to the angel, † How shall I, who am a virgin, conceive and bring forth a son?

† See ver. 31.

35. The angel replied, This thing shall be effected through the immediate and miraculous power of God, and by the secret operation of his Holy Spirit. Wherefore the child which you are to bring forth, shall be called, as upon other accounts, so *in this respect also*, the Son of God.

36. And doubt not but what I have now told you by the command of God, shall certainly be accomplished in its time. For as a token to assure you heretof, God has already caused your cousin Elisabeth to conceive a son in her old age; so that she, who has all her life been barren, is now fix months with child. And the same power that caused her, who was both barren and past the age of child-bearing, to conceive a son, will cause you also, continuing yet a virgin, to bring forth a son likewise.

37. For to God all things are equally possible and easy.

38. Then Mary, with great faith and humility, answered, Since it is the good pleasure of God to make choice of me his unworthy servant to be the instrument of so wonderful a mystery, I thankfully accept this singular instance of his divine mercy and favour, and humbly expect that what you have foretold, shall accordingly come to pass. And then the angel disappeared.

39. ¶ Soon after this, Mary took a journey into the hill-country of Judea, with great haste and diligence, to the city where Zacharias dwelt.

40. And being come to his house, she congratulated Elisabeth upon her conceiving a son in her old age; and

35 And the angel answered, and said unto her, The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill-country with haste, into a city of Juda,

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And

acquainted her, at the same time, with the salutation which she herself had received from the mouth of the angel.

41 And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb: and Elisabeth was filled with the Holy Ghost.

41. Which as soon as Elisabeth heard, the babe in her womb, by the wonderful direction of Providence, as if it had understood and rejoiced at the news of Christ's conception, and had foretasted the great honour which itself should have in being his forerunner, moved itself, and leaped. And Elisabeth herself was transported with the greatest degree of joy, and with the powerful influence of the Spirit of God.

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb: •

42. And she sung aloud, directing her speech to Mary, and said: Happiest are *you* of all the women upon earth, that God should vouchsafe to honour you with such a singular favour, as to choose you to be the mother of the *Messiah the Blessed*.

43 And whence is this to me, that the mother of my Lord should come to me?

43. And herein am I also greatly honoured, that I should be visited by the mother of our Lord.

44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

44. Nay, and even *the child in my womb*, as if it were sensible of this honour, and rejoiced at the news of Christ's conception, moved itself, and leaped within me, as soon as you repeated the words of the angel's salutation.

45 And blessed is she that believeth: for there shall be a performance of those things which were told her from the Lord.

45. Blessed, therefore, and happy are you, for believing the message sent you from God, and not distrusting his power. For, according to your faith, all these things which God has promised, shall assuredly come to pass.

46 And Mary said, My soul doth magnify the Lord.

46. & 47. ¶ Hereupon Mary, moved likewise by the Holy Ghost, broke forth into a hymn of praise and thanksgiving

47 And my spirit hath rejoiced in God my Saviour.

thanksgiving to God; and she said,
All honour, glory, thanksgiving, and
praise be unto God, who is the author
of all blessings, and who has now filled
my heart with exceeding great joy.

48. For though I was one of a low
and mean condition, and had no rea-
son to expect that ever any extraordi-
nary person should arise in my family,
yet has God, out of his own good plea-
sure and infinite bounty, vouchsafed to
exalt me to the highest dignity, and
to make me the instrument of bringing
the Messiah into the world, upon whose
account not only the men of this pre-
sent generation, but posterity also in
all ages to the end of the world, shall
call me Blessed.

49. This is a wonderful act of
God's almighty power, and a singular
mark of his great mercy and favour
to me his unworthy servant: For
which, his holy name be for ever
praised.

50. And this indeed is the constant
method of Divine Providence in all
times; not to regard mens temporal
riches or greatness, but to show the
most extraordinary instances of his
mercy, upon those who serve him with
humility and reverence, of how mean
condition soever they be.

51. Thus in old time, God has fre-
quently given remarkable instances of
his power and wisdom, in confounding
and bringing to nought the devices of
proud and designing men, and turn-
ing things beyond all expectation to
the advantage of the modest and
humble.

52. Those who were lofty and
powerful, trusting in the mightiness of

48 For, he hath
regarded the low e-
state of his handmaiden:
for behold, from hence-
forth all generations
shall call me blessed.

49 For he that is
mighty hath done to
me great things, and
holy is his name.

50 And his mercy
is on them that fear
him, from generation
to generation.

51 He that shewed
strength with his arm,
he hath scattered the
proud in the imagina-
tion of their hearts.

52 He hath put
down the mighty
from

from *their* seats, and exalted them of low degree.

their own strength, and the greatness of their temporal interest, he hath often, by strange providences, overthrown and destroyed. And those who were mean and low, having no hopes of temporal power or advancement in the world, but relying only upon the divine protection, he hath, by singular mercies, exalted to the highest and greatest honours.

53 He hath filled the hungry with good things, and the rich he hath sent empty away.

53. Those who have had the greatest plenty of all worldly enjoyments, and have thought themselves most secure and happy in the interest of their friends, in the number of their children, and in the abundance of their wealth; he has by sudden judgments deprived of all those things at once. And, on the contrary, those who have seemed to be wholly destitute, and almost without hope of any of these blessings, he has in great mercy caused to be unexpectedly filled with them all.

54 He hath holpen his servant Israel, in remembrance of *his* mercy.

55 As he spake to our fathers, to Abraham and to his seed for ever.

54. & 55. Particularly his peculiar people the Jews, he has all along preserved and blessed in an especial manner; in old time, by leading them through the greatest dangers, and delivering them from their powerfulest enemies; and now, by sending to them the Messiah their Saviour; according to the gracious promise which he made to our forefather Abraham and the rest of the patriarchs, that he would show extraordinary mercy to them and their posterity through all generations.

56 And Mary abode with her about three months, and returned to her own house.

56. Thus Mary, with great joy and devotion, returned thanks to God for his wonderful mercy to her. And when she had continued at Elisabeth's house three months, rejoicing after this manner,

manner, and praising God with her, she went back to her own house.

57. ¶ Now when Elisabeth's full time came, she was, according to the promise of God made by the angel to her husband Zacharias, delivered of a son.

58. Which when her neighbours and relations heard, they came to congratulate her, and rejoiced with her, turning their sorrow for her former barrenness into songs of thanksgiving to God for his present mercy.

59. And on the eighth day, when they were circumcising the child according to custom, all the company that were present at the solemnity resolved to call the child by his father's name, Zacharias.

60. But his mother Elisabeth said, No; his name shall be John.

61. At which all her friends, in great surprise, said, Wherefore would you have him thus called, when there is no one of this name among all your kindred or acquaintance?

62. And they * desired his father Zacharias to determine positively what name they should give him.

63. Then Zacharias, making signs to have a writing book brought him, wrote therein peremptorily, that the child's name was John. At which all that were present, not knowing the dispensation of Providence, wondered greatly.

57 Now Elisabeth's full time came, that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had showed great mercy upon her, and they rejoiced with her.

59 And it came to pass that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered, and said, Not so, but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And

* Though it is possible that Zacharias might be deaf as well as dumb, as most interpreters suppose, yet it is not at all certain from the word *ἐπερω*. For *ἐπερω* may with as much propriety signify to ask, as *αἰτεῖν* in the next verse signifies to make signs.

63 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea.

66 And all they that had heard *them*, laid *them* up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel, for he hath visited and redeemed his people.

69 And hath raised up a horn of salvation for us, in the house of his servant David;

64. And immediately hereupon Zacharias had the use of his speech restored to him: And he spake plainly, as before the time of the angel's appearance; and rejoiced, and gave thanks to God.

65. ¶ Now the report of all these things presently spread in the neighbouring places, and filled all the hill country of Judea. And it raised in the people great fear and admiration of the power of God, and great expectation what the event of these extraordinary manifestations of providence would be.

66. For all men observed, and thought that some very great event was near to be brought about; and every one said, Surely this child must be designed of God for some very remarkable purposes, whose conception and birth was accompanied with so many miracles! And the child grew, and appeared to be blessed, and prospered in a peculiar manner by the continual care of Divine Providence.

67. ¶ In the mean time, Zacharias (as I said) continued rejoicing and praising God; and, by the motion and assistance of the Holy Ghost, he composed and sung the following hymn.

68 & 69. Blessed and for ever praised be the God of Israel, for his infinite goodness and never-failing mercy, in that he has now again vouchsafed, in an extraordinary manner, to visit his people, and actually begun to work for them a great deliverance, by sending them a Prince and Saviour, of the family of David, even the Messiah the Lord:

70. 71. & 72. *According* to the many gracious promises, which he made and declared by the ancient prophets, that he would send salvation to his people, and deliver them from the power of the greatest enemies; that he would certainly perform the covenant made with the patriarchs our forefathers, and extend his mercy to their posterity in all ages.

† Gen.
xxiii. 17.

73. 74. & 75. And *according* to the oath, which he sware to our forefather Abraham; that his † posterity being delivered from all the enemies of their religion and happiness, should worship God cheerfully and safely; and under the instruction of the Messiah, should live in sincere righteousness and holiness of heart and life, through all generations.

76. These promises God has now begun to fulfil, by the conception of the Messiah. And thou, Child, with whom God has miraculously blessed me in my old age, shalt be in a peculiar and extraordinary manner his prophet and fore-runner; for thou shalt go before him, to prepare men for the entertainment of him and his doctrine.

77. 78. & 79. And this thou shalt do, by preaching to the people repentance, as the condition which the infinite mercy of God is graciously pleased to offer them, of reconciliation and salvation; and as a preparative to the receiving that glorious revelation which God is about to make to them from heaven, by the Messiah his Son; whose doctrine, like the appearance of the

70 As he spake by the mouth of his holy prophets, which have been since the world began;

71 That we should be saved from our enemies, and from the hand of all that hate us.

72 To perform the mercy promised to our fathers, and to remember his holy covenant:

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou child shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways;

77 To give knowledge of salvation unto his people, by the remission of their sins.

78 Through the tender mercy of our God; whereby the day-spring from on high hath visited us,

79 To give light to them that sit in darkness, and the shadow of death, to guide
our

our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

morning light, shall dispel the darkness of ignorance, error and wickedness, and guide men in the plain and direct way to life and happiness.

80. ¶ Thus Zacharias expressed his joy in hymns and thanksgivings. And the child continued to grow, and to give every day more and more evident signs of his being highly favoured of God, and designed to be an extraordinary prophet. And he dwelt privately in the wilderness, till the time that the Divine Wisdom had appointed to send him forth to preach.

CHAP. II.

Augustus's Taxing the Empire, the occasion of Jesus's being born at Bethlehem, according to the Prophecy, ver. 1. The Birth of Jesus, ver. 7. Made known to the Shepherds, ver. 8. Jesus circumcised, ver. 21.; and presented in the Temple, ver. 22. Old Simeon prophesies of Christ, ver. 25.; and Anna, ver. 36. Jesus disputes with the Doctors, ver. 43.

1 **AND** it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.)

1. & 2. **THESE** were the great and strange events, which accompanied the birth of John the Baptist, the forerunner of Christ. The birth of Christ himself, as it was in itself a more wonderful miracle than the birth of John, so it was also attended with more extraordinary and miraculous circumstances. And the manner of it was this: In the same year wherein John the Baptist was born, and Christ conceived

(* at which time Quirinius was prefect of Syria), the emperor Augustus, to know the number, families, and wealth of all his subjects through the Roman empire, caused an edict to be published, commanding a note to be taken of every person, and an enrolment to be made of them according to their families.

3. Upon account of which edict, every man that happened to be sojourning in a strange place, returned home immediately to the city of his fathers, that his name might be enrolled in his own family, and his pedigree continued with that of his ancestors.

4. & 5. Many therefore were obliged to take sudden journeys; and, amongst the rest, Joseph the husband of Mary; who being by birth of the family of David, but dwelling at that time in Nazareth, a city of Galilee, went up into Judea with Mary his espoused wife, who was then great with child, to be enrolled at Bethlehem the city of David, amongst those of the same family.

6. Now, by this means, the wisdom of God wonderfully brought about the accomplishment of that prophecy †, that Christ should be born at Bethlehem. For while Joseph and Mary

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David).

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that while they were there, the days were accomplished that she should be delivered.

7 And

† Micah,
v. 5.

* The words of this second verse being very ambiguous, and profane history not affording sufficient light in the matter, there is great difficulty in interpreting this passage. For the words may signify *either* that Quirinius was then appointed to make the enrolment in Syria, *or*, that the enrolment was first begun under Quirinius, and then renewed and continued afterward; *or*, that the enrolment was made before Quirinius was Governor of Syria, the phrase *πρὸς ἀρρατιοῦν τοῦ Κυρηνίου*, being the same as *πρὸς τὸς μου*, John i. 15. & 30. *Censum populi ter egit Augustus.* Sueton. cap. 27.

continued there upon this accidental occasion of the enrolment, the time came for Mary to be delivered.

7 And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe

7. And she brought forth her only son, and wrapped him in such clothes as she could there procure. And because the town was at that time full of people, so that there was no room to be had in the inn, she, with great humility, and contented resignation to the will of Providence, laid him in a manger.

8. ¶ At the same time, there were shepherds in the neighbouring fields, watching their sheep all night in their turns, according to the custom of the country.

9. And suddenly in the night, there appeared to these men a great and unusual light; and therewith an angel of God in a visible form, bright and glorious; at which wonderful sight, the shepherds were greatly affrighted.

10. But the angel, with a cheerful countenance, spake comfortably to them, and said, be not afraid; I come not to terrify you; but to bring you great and happy news, matter of great joy to you; and not to you only, but also to all the nations of the Jews, and to the whole world.

11. For he of whom all the ancient prophets prophesied, and whom all the people of Israel, according to the promise of God, have long and impatiently expected, even the Messiah, your Saviour, is this night born in Bethlehem, the city of David.

12. And by these signs ye shall know him; When you go into the

town, ye shall find him in such a house, wrapped in swaddling clothes, lying in a manger.

13. Scarcely had the angel done speaking, when immediately there appeared a vast number together of those glorious spirits, rejoicing and singing praises to God.

14. And they said, Great glory and honour be unto God in heaven, and great peace and happiness to men upon earth; seeing it is the good pleasure of God, that a Saviour is now sent unto them, by whom they may be instructed both to preserve peace among themselves, and to obtain reconciliation with God.

15. Thus it pleased God, by an apparition of angels, to give the first notice of the birth of his Son, to shepherds, plain, unprejudiced, and undesigning men, who accordingly were afterwards unexceptionable witnesses of all these things. For as soon as the angels disappeared, the shepherds resolved to go to Bethlehem, that they might see and be eye witnesses of what God had declared to them by his angel.

16. And they went immediately, according to the angel's direction, and found Joseph and Mary, and the babe, as the angel had described it, lying in a manger.

17. And when they had seen him, and were fully satisfied, they related the whole story publicly, both how the angels had appeared to them, and how they had gone, and were themselves eye witnesses of what the angel had before declared to them.

18. And all that heard these things, were greatly surprised at the strange-

wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will towards men.

15 And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even to Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe, lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it, wondered

dred at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying God, for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present *him* to the Lord,

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be

ness and wonderfulness of the account the shepherds gave. For they understood not yet fully what these things meant; only they supposed, that some great event or revolution was approaching.

19. But Mary herself observed every thing diligently, and kept it carefully in mind, and meditated upon it; comparing things together, and studying to understand the will and design of Providence in this whole miraculous transaction.

20. And the shepherds returned to their employment, rejoicing and praising God for the gracious revelation he had vouchsafed to grant them, and for the satisfaction of mind which they had in finding all things agree exactly to what the angel had told them concerning the birth of Christ.

21. ¶ Now on the eighth day after the birth of the child, his parents caused him to be circumcised, according to the law, and they called his name Jesus, that is, *the Saviour*, as the angel had expressly directed both by his * appearance to Mary before the conception, and in a vision † to Joseph, before the birth of the child.

22. And as soon as the time which the law appointed for the purification of women after child-birth was fulfilled, they carried the child Jesus to Jerusalem, to present him in the temple before the Lord.

23. According as the law directs, Exod. xiii. 2. That every first born male child should be consecrated to God, in remembrance of his delivering the children of Israel, when he smote

* Chap. i.
31.
† Matt. ii.
21.

smote all the first born of the Egyptians.

24. And Mary offered for her purification a couple of young pigeons, as was usual for such as were poor, and not able to bring a lamb.

25. At that time there dwelt at Jerusalem one Simeon, a righteous and good man, of strict piety, and great devotion; one who heartily believed the promises of God, and earnestly expected the appearance of the Messiah; and, which in those days was very rare, he was endued with the special gift of prophecy.

26. To this holy man, it was particularly revealed by the Spirit of God, that the Messiah should appear in *his* days, and that *he himself* should see him before he died.

27. And accordingly, when Jesus was brought to be presented in the temple, after the usual custom, Simeon at that very instant, by the direction of the Holy Ghost, came also into the temple.

28. And when he saw Jesus, it being revealed to him by the Spirit, that this was the Messiah, he took him up in his arms, and with great joy returned thanks to God, in the following hymn.

29. O Lord, thou hast graciously fulfilled thy promise to thy servant; and there is nothing now that I have to desire in this world, but that thou wilt please to grant me, whenever thy all-wise Providence shall think fit, a quiet and a happy death.

30. Forasmuch as I have lived to see with these mortal eyes, the greatest blessing that was ever bestowed

called holy to the Lord),

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation:

31 Which

upon the sons of men, and which our holy forefathers rejoiced to discern and hope for at a distance, the appearance of the Messiah in the flesh.

31 Which thou hast prepared before the face of all people :

32 A light to lighten the Gentiles, and the glory of thy people Israel.

31. & 32. Whom thou hast sent into the world, to be the great deliverer and Saviour of mankind, both of Jews and Gentiles; of the Jews, whom he will more immediately honour with his presence and conversation; and of the Gentiles, whom he will convert by the efficacious spreading of his doctrine, from the darkness of ignorance, error, and superstition, to the knowledge and worship of the true God.

33 And Joseph and his mother marvelled at those things which were spoken of him.

33. Thus Simeon expressed his joy at the sight of Jesus. And Joseph and Mary, comparing what they heard Simeon prophesy, with what they had before heard from the angel, and otherwise, were much surprized at the greatness and gloriousness of the things which they understood were to be accomplished in Jesus.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against :

35 (Yea a sword shall pierce through thy own soul also), that the thoughts of many hearts may be revealed.

34. & 35. Moreover, Simeon blessed Joseph and Mary, and he said to Mary, This child, which you here present, is appointed of God to be the great author and standard of true religion, and the great trier of the sincerity of mens hearts. For, such shall be the excellency of his works and doctrine, that all true and sincere Israelites shall believe in him, and obey him, and be saved by him: But such also shall be the meanness of his circumstances, and the greatness of his sufferings, that all hypocrites and false pretenders to religion, all covetous, ambitious, and worldly men shall be offended at him, and speak against him, shall hate and persecute

persecute him, shall discover the falseness and malice of their hearts, and perish for their unbelief: Nay, and even sincere and well disposed minds, such as his own disciples, and even you yourself, shall sometimes be filled with great *fears* and *doubts*, as well as great sorrows and afflictions upon his account, for the trial of your sincerity, the improvement of your patience, and at last the perfection of your faith.

36. ¶ At the same time, there was likewise one Anna, the daughter of Phanuel, of the tribe of Aser, a widow of a great age, of extraordinary holiness and piety, and endued with the gift of prophecy.

37. Who, though she was above fourscore years old, yet she continually attended the service of the temple with great devotion, fasting constantly at the accustomed seasons, and never failing to be present at the time of prayer, early or late.

38. This woman also, as Simeon had done, coming in just at the time when they were presenting Jesus, knew and declared him to be the Messiah, giving thanks to God for his birth, and speaking of him to many then in Jerusalem, who were pious and devout persons, prepared for the acknowledgment of the truth, and expecters of the kingdom of the Messiah.

39. ¶ After these things, Mary the mother of Jesus, having done all that the law required after childbirth, returned with Joseph, his reputed father, to Nazareth, the place

36 And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity:

37 And she was a widow of about fourscore and four years: which departed not from the temple, but served God with fastings and prayers night and day.

38 And she coming in at that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to

to their own city Nazareth.

40 And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they supposing him to have been in the company, went a days journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they

where they dwelt before the conception of Jesus.

40. And Jesus grew in stature of body, and increased in all excellent improvements of mind, appearing every day more and more to be endued with an extraordinary and divine wisdom, far beyond either the natural capacity of his age, or the advantages of his education.

41. Now every year, at the feast of the passover, Joseph and Mary went up to Jerusalem according to the custom, to be present at the solemnity of that great festival.

42. And when Jesus was twelve years old, his parents going up as usual to Jerusalem at the passover, Jesus also went with them.

43. And when the feast was over, and they were returning home, Jesus anticipating (as it were) the time of his ministry, and desiring to begin the business for which he came into the world, tarried behind at Jerusalem, to debate about the great questions of religion, amongst the wise men and expounders of the law; and this he did, without the knowledge of Joseph or his mother.

44. They, therefore, supposing him to have been somewhere in the company, amongst their kindred or acquaintance, and not in the least suspecting that he would be left behind at Jerusalem, went away without him. But when they had gone a day's journey, and he was still missing, they began to be afraid, and made strict search for him among all the company.

45. Whereupon, finding that he really was not in the company as they had

had hitherto erroneously supposed, they returned with haste, and in a great fright, to Jerusalem, to inquire for him among their acquaintance there.

46. & 47. And there also they could hear nothing of him; till at last, after three days, they accidentally found him in the court of the temple, sitting among the scribes and learned expounders of the law, debating with them, and asking and answering questions. All which he did with so much wisdom and modesty, with so great discretion and understanding, that all that heard him were amazed and astonished at it.

48. When, therefore, Joseph and his mother saw him, great was their surprise to find him in that place, in such company, and in such an employment. And his mother said to him, Son, wherefore didst thou leave us thus, without our leave or knowledge? It is now three days that we have been searching for you, in great fear and distress of mind.

49. Jesus replied, Ye had no reason to be so disturbed and solicitous about me: Where should I rather be than in my Father's temple, and in the business for which I was sent by him into the world?

50. This was a clear declaration and discovery of himself. But such was their weakness, and so far did the mixture and prevalency of human passions divert their attention, that they understood not at all what he meant; though otherwise they had both seen and heard, and knew abundantly such things of him before, that they could not possibly be ignorant either of his nature or office.

turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days, they found him, in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it, that ye sought me? wilt ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

51. However, Jesus went down with them to Nazareth, and dwelt with them, and was obedient to them. And Mary kept all these things in remembrance, and pondered them in her own mind.

52. And Jesus continued to increase, as in stature of body, so in wisdom of mind; the Divine Power discovering itself in him by degrees. And he became remarkably endued with such excellent qualifications, as made him most acceptable to God, and beloved of men.

CH A P. III.

John the Baptist's Office and Ministry, ver. 1. His Instructions to the Common People, the Collectors of the Tax, and the Soldiers, ver. 10. His Account of Christ, ver. 16. His Death, ver. 19. Jesus's Baptism, ver. 21. and Genealogy, ver. 23.

1 NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lisanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high

1. & 2. NOW in the fifteenth year of the emperor Tiberius, Pontius Pilate being the Roman governor of Judea; and, in the division of the kingdom of Syria, Herod, the son of Herod the Great, being king of Galilee; and his brother Philip ruling in Iturea and Trachonitis, and Lisanias in Abylene; and Annas and Caiaphas executing the office of high-priest among the Jews; in this year, I say, John the Baptist, the son of Zacharias and Elisabeth, having hitherto lived

lived privately in the wilderness, was commanded of God to enter upon his public ministry, and begin to preach to the people.

priests, the word of God came unto John the son of Zacharias in the wilderness.

3. Accordingly, leaving the wilderness, he went and preached in all the country about Jordan. And the subject of his preaching was, To exhort men to prepare themselves by baptism and repentance, for the receiving of Christ, and for the entertainment of his divine religion, wherein no outward rites or ceremonies, but only a hearty faith in God, an actual forsaking their past sins, a real and universal amendment of life, and a sincere endeavour to obey both in heart and mind the commandments of God, would avail to procure forgiveness of sin, and eternal life.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4. 5. & 6. Thus John was that forerunner of Christ, of whom it was prophesied in old time by Esaias, That he should be as a voice crying aloud, in the wilderness, to give notice of the coming of the Messiah, and to warn men to provide and make ready against his appearing: And that, as great princes used at their solemn or triumphal entries to have the ways cleared and levelled before them, so this forerunner of Christ, by preaching the acceptableness and the necessity of repentance, should remove all hindrances, and dispose mens hearts to receive that great and glorious salvation, which God was graciously about to reveal and offer to all mankind by his Son.

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

7. The sum, therefore, of John Baptist's doctrine, was to exhort men to sincere repentance and reformation. And accordingly, when among those who came to be baptized, he saw many disciples of the Pharisees and Sadducees, men proud and haughty, boasting themselves of their descent from the patriarchs, and trusting in their strict observation of several external rites and ceremonies of the law, he warned them, saying, Do not think, that by being baptized of me, or by any other outward ceremony whatever, ye can be secured from the judgments which God will send upon this nation: For assuredly, nothing will be accepted of God, but real reformation, and hearty obedience.

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

8. Wherefore, if ye profess to repent, give evidence of the sincerity of it, by your humility, and by the inward holiness of your minds, showing forth itself in a suitable conversation; for these are the only genuine fruits, and true marks of sincere repentance. And do not presume, that because ye are the posterity of Abraham, and the peculiar people of God, ye can therefore, though impenitent, escape the vengeance due to your sins. For verily, unless ye return to the imitation of the piety and holiness of your ancestors, whom ye boast of, God will utterly cast you off; and adopt men from among the Gentiles, or even work a miracle to raise up to himself faithful servants, rather than save you in your impenitency and pride.

9. Nay; and if ye intend to repent, ye must resolve to do it speedily, and without delay. For God is now about to offer you the last dispensation of his mercy; and if ye reject these gracious terms of salvation, there will be no more remedy, but a final sentence of destruction shall be passed upon you; even as barren trees, after many vain trials to make them bear, are at last irrevocably condemned to the fire.

10. & 11. This was the sum of John's exhortations to repentance *in general*; but, *more particularly*, he taught also people of all sorts their peculiar duty respectively in every state of life: For when some of the *common people*, moved by his denouncing of God's wrath, and general exhortations to repentance, asked him, what they should do to escape this vengeance, and how they should repent worthily and acceptably to God? he said, Do not rely wholly on the outward rites and ceremonies of the law; but principally, and above all, be sure to maintain such a pious disposition of mind, and such an universal love and charity towards all men, as to be ready upon all occasions to do acts of real piety and charity, to relieve out of your † abundance the necessities of those that want, and to assist in all cases, those that need your help.

† Having
two cuts,
signifies
plenty.

12. & 13. Again, when some of the *collectors* or *tax-gatherers* came to be baptized by him, and asked, What their peculiar duty was? he said, Perform what you are appointed, justly and mercifully, and be sure never to extort from any one, more than what your office obliges you to demand.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also the publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely, and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not;

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire.

17 Whose fan is in his hand, and he will thoroughly purge his

14. Again, when some of the soldiers coming to be baptized by him, desired him to instruct *them* also in their duty: He said, Let not your employment make you insolent and cruel; neither pillage nor oppress any one upon vain and unjust pretences, to maintain any vicious or extravagant expence; but keep good order and discipline, and be content to live upon your lawful pay and subsistence.

15. All these things John spake and acted, with so much piety and modesty, with so much gravity and authority, that the people began to be persuaded in their hearts, that he was himself the Messiah, and seemed continually to expect that he should make some further manifestation of himself to them.

16. But John plainly and openly declared to them, both the meannesses of his own person, and the nature of his office, saying. I indeed, as the forerunner of Christ, to dispose you to repent, and to prepare for the coming of the Messiah, do baptize you with water; but the Messiah himself is an infinitely greater person than I, so that I judge not myself worthy to do the meanest offices of service for him; and when he appears, he shall baptize you with his Holy Spirit, whose appearance shall be as fire (Acts ii. 3.), and whose influence over the minds of men shall be as much more powerful than my outward washing of the body by baptism, as fire is of a more powerful and penetrating nature than water.

17. And he shall thoroughly try the spirits of men, as when chaff is separated from the corn, by the force of

the fan. Those who are sincere and good, he will preserve and reward; but those who are hypocritical, wicked and incorrigible, he will condemn to utter destruction, as useless chaff is cast into the fire.

18. By these, and many other like discourses, did John continue for a long time to exhort the people to repent and reform their lives, and prepare themselves to receive the doctrine of the gospel.

19. & 20. But at length, telling king Herod freely of his faults, and particularly reproving him for unlawfully marrying his brother's wife, he fell under the displeasure of that wicked prince. And though Herod had a great esteem and reverence for him in other respects; yet not bearing to be reprehended for his beloved vice, he put John in prison, and at last (as one wickedness usually draws on another), he added this to complete all his other cruelties, that he caused John to be beheaded.

21. & 22. ¶ But to return to the history of Jesus. Jesus being now about to enter upon his public ministry, and resolving to do all things in the same order and manner as other men, and knowing also that this would be a proper season for God to give some public testimony concerning him; he came down to Jordan, and was baptized by John, among the rest of the people. And as soon as he came up out of the water, and prayed, immediately the clouds opened, and the Holy Ghost descended upon him visibly like a dove: And at the same time there was heard a voice out of heaven, This is my

floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in *his* exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philips wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened:

22 And the Holy Ghost descended in a bodily shape, like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased.

beloved Son, the Messiah, sent into the world to reveal the whole will of God to mankind; *his doctrine* believe ye and obey.

23, &c. Now Jesus was about thirty years of age, when he thus began to shew himself publicly. And his genealogy upwards, is this.

Joseph, his reputed father.
 Mary, } his virgin mother,
 } † daughter of
 Heli, the son of
 Matthat,
 Levi,
 Melchi,
 Janna,
 Joseph,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Essi, which was *the son* of Nagge,

Mattathias,
 Amos,
 Naum,
 Essi,
 Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

Maath,
 Mattathias,
 Semei,
 Joseph,
 Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel.

Joana,
 Rhesa,
 Zorobabel.

C 3

Salathiel,

† So he is expressly called in the Talmud; whence it is probable, this is *her* genealogy. Though otherwise it may at first be supposed that Joseph was *legally* the son of Heli, as he was *naturally* the son of Jacob, Matt. i. 16.

Salathiel,
Neri,

Melchi,
Addi,
Koiām,
Elmodam,
Er,

Jose,
Eliezer,
Jorim,
Matthat,
Levi,

Simeon,
Juda,
Joseph,
Jonan,
Eliakim,

Melea,
Menan,
Mattratha,
Nathan,
David,

Jesse,
Obed,
Booz,
Salmon,
Naasson,

Aminadab,
Aram,

bel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cofam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim.

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattratha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom,

Esrom, which was *the son* of Phares, which was *the son* of Juda,

Esrom,
Phares,
Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

Jacob,
Isaac,
Abraham,
Tharah,
Nachor,

36 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

Saruch,
Ragau,
Phalec,
Heber,
Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

* Cainan,
Arphaxad,
Sem,
Noe,
Lamech,

37 Which was *the son* of Mathufala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

Mathufala,
Enoch,
Jared,
Maleleel,
Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

Enos,
Seth,
Adam,
G O D.

C 4

CHAP.

* He is omitted by Moses, but inserted by the LXX. Of which see the critics.

C H A P. IV.

Jesus's Fasting and Temptations, ver. 1. He begins to preach, ver. 14. Preaches at Nazareth, and is admired, ver. 16. & 22. But the greater part despise him for the meanness of his Parentage, ver. 22. and have therefore the Means of Grace withdrawn from them, ver. 25. Jesus casteth out a Devil, ver. 34. Heals Peter's Mother-in-law, ver. 38. and many other sick, ver. 40. But suffers not the evil Spirits to tell who he was, ver. 41. He preaches in several places, ver. 43.

1. **N**OW as soon as Jesus was baptized by John in Jordan, he retired into the wilderness, by the direction of the Spirit of God, which dwelt in him fully and without measure, to prepare himself for his ministry by prayer and fasting; to resist and vanquish the temptations of the devil; and thereby to teach his followers by his own example, both that they must expect great temptation upon their entering into the profession of his religion, and how they may conquer those temptations by the assistance and direction of the word of God.

2. Continuing therefore in the wilderness forty days together, which he spent wholly in prayer and fasting; he all that time resisted the temptations of the devil. But more particularly at the end of these days, he overcame those three greatest and strongest temptations, which the Holy Ghost has thought fit should be left upon record.

3. For at the end of the forty days, when after his long fast he began to be hungry and faint, the devil hoping upon this occasion to prevail upon him through the infirmity of his body, to do

1. **A**ND Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness.

2 Being forty days tempted of the devil; and in those days he did eat nothing; and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And

something that might argue some distrust in his mind concerning the Providence of God, assaulted him with the *first of these greatest and most memorable temptations*, saying What need you cry out for hunger? if you are deemed the Son of God, command now these stones to be turned into bread; for certainly God will not deny to work in you a miracle for your relief in this time of distress.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

4. But Jesus, knowing his malicious subtlety, answered: The *life* of man (as the scripture saith, Deut. viii. 3), is *not* so much sustained by the natural nourishment of *bread*, as by the blessing and protection of God: Neither ought men to be so much concerned to provide food for the preservation of this mortal life, as they ought to keep up in their minds a rational and religious trust and reliance upon the goodness and Providence of God.

6 And the devil taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time.

5. Finding, therefore, that Jesus could not be overcome by the temptation of hunger, to satisfy the appetites of his body, in any *way* contrary to that pious resolution of his mind, whereby he firmly determined never to distrust God's Providence; the †devil carried him from the place where he first tempted him, to the top of an exceeding high mountain; and *representing* to him from thence the great glory and splendour of the kingdoms of the world, endeavoured to seduce him

† The order of the temptations, not being material in the history, is neglected either here, or Matt. iv.

him with this new temptation, saying,

6. & 7. See you the power, wealth, and glory, that the princes of the earth enjoy? All these things are at my disposal; I bestow them on whomsoever I please: And if you will but pay me so small an acknowledgment, as only to kneel down and worship me, all the things that the greatest princes possess, shall be heaped together upon *you*.

8. But Jesus despising these false and vain offers of the Father of Lies, replied with indignation: Depart from me, thou wicked spirit; for the scripture saith (Deut. vi. 13.), [Thou shalt worship the Lord thy God, and him only shalt thou serve.]

9. Again the devil finding that Jesus could no more be overcome by the temptation of ambition, than he had been by that of hunger; he carries him next into Jerusalem, and setting him upon the edge of the battlements of the temple, assaults him with one temptation more; saying, If you be the Son of God, give an evident proof now of your power, and throw yourself down from this high place.

10. & 11. For if you are the Son of God, you have a promise in scripture, that God will miraculously preserve you (Psal. xci. 11.); [He shall give his angels charge over thee to keep thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.]

12. But Jesus answered again; The scripture saith (Deut. vi. 16.) [Thou shalt not tempt the Lord thy God.] In all dangers, which either the duties of religion, or the business or ne-

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will, I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God; cast thyself down from hence.

10 For it is written, He shall give his angels charge over thee, to keep thee.

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And

cessities of life lead us into, we may depend upon the Providence of God for preservation ; but if we tempt him by unnecessary and presumptuous hazards, and where we have no promise, we forfeit our title to that Divine protection.

13 And when the devil had ended all the temptation, he departed from him for a season.

13. Thus Jesus absolutely vanquished all the temptations of the devil. And the devil despairing to obtain any advantage against him, left him for this time ; designing afterwards to raise up other instruments, and to use other means of opposing him and his doctrine.

14 ¶ And Jesus returned in the power of the spirit into Galilee : and there went out a fame of him through all the region round about.

14. Then Jesus, under the powerful guidance of the Holy Ghost, returned into Galilee ; and there he * began to preach, and † to work miracles ; so that his fame quickly spread over all the country. ^{Mark i. 14. John ii. 11.}

15 And he taught in their synagogues, being glorified of all.

15. For such was the excellency of the doctrine he taught, and such the greatness of the works by which he confirmed it, that all men were surprised with admiration, and looked upon him as an extraordinary prophet.

16 ¶ And he came to Nazareth, where he had been brought up : and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read :

16. ¶ Now as he passed through Galilee, he came, among other places, to Nazareth, the place of his own conception and education ; and there, as he had done in other places, he went into their synagogue on the Sabbath day, and stood up to read and expound the scripture.

17 And there was delivered unto him the book of the prophet Esaias ; and when he had opened the book, he found the place where it was written,

17. The book that was that day appointed to have a portion of it read and expounded, was the prophecy of Isaias. And when Jesus opened it to read, the wisdom of Providence directed him to a most remarkable passage, wherein himself was clearly prophesied

propheſied of, and his office emphatically deſcribed. The place was, Iſa. vi. 1., where Jeſus read theſe words.

18. & 19. [The Spirit of the Lord is upon me, becauſe he has anointed me to preach the goſpel to the poor, he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of ſight to the blind, to ſet at liberty them that are bruised, to preach the acceptable year of the Lord, &c.]

20. Which paſſage, as ſoon as Jeſus had read, he ſhut up the book, and gave it back to the reader that brought it, and ſat down. And all the people were very attentive, expecting to hear his expoſition of the paſſage.

21. Then Jeſus ſaid; The paſſage that I have now read to you, is fulfilled in me at this very time; I am this day ſent of God with full power and authority, to preach the glad tidings of ſalvation to all that are willing and prepared to receive it; and this is the acceptable time, wherein ye ought to embrace, with all thankfulness, God's gracious offers of reconciliation and mercy.

22. And all the people in the ſynagogue were aſtoniſhed at the wiſdom and authority with which he ſpoke; and at the excellence of his doctrine. Nevertheless, becauſe they knew his relations dwelling in the ſame city, they were offended at the meanness of his parentage and education; and this prejudice prevailed againſt the conviction of their reaſon, ſo that they believed him not.

23. Jeſus therefore ſaid unto them, I know you are prejudiced againſt me; and though ye are convinced in your

18 The Spirit of the Lord *is* upon me, becauſe he has anointed me to preach the goſpel to the poor, he hath ſent me to heal the broken hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruised.

19 To preach the acceptable year of the Lord.

20 And he cloſed the book, and he gave *it* again to the miniſter, and ſat down: and the eyes of all them that were in the ſynagogue were ſtalled on him.

21 And he began to ſay unto them, This day is this ſcripture fulfilled in your ears.

22 And all bare him witneſs, and wondered at the gracious words which proceeded out of his mouth. And they ſaid, Is not this Joſeph's ſon?

23 And he ſaid unto them, Ye will ſurely ſay unto me this proverb,

proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land:

26 But unto none of them was Elias sent,

own consciences of the goodness and excellency of my doctrine, yet ye will pretend ye cannot believe me unless I work more miracles to satisfy your curiosity. And ye will say to me; [Surely what ye have done in Capernaum and other places, much more ought you to do here in your own country, for the satisfaction of your relations and friends].

24. But assuredly, though I should work more miracles amongst you, yet would you not believe me. For so long as ye *will* judge of things by outward and temporal considerations, no conviction can be strong enough to conquer your unreasonable prejudices. No prophet was ever esteemed so much in his own country, where either the meanness of his family, or some other such worldly respect, prejudiced people against him; as among strangers, who judged of him only by his doctrine and works. And therefore, though I have done many mighty works in other places, yet it does not seem agreeable to the Divine wisdom that I should do so many here.

25. 26. & 27. For most justly does God deny to some, those extraordinary means of grace, and opportunities of conviction, which he grants to others who are more humble and modest, and more prepared to receive instruction. Thus in the days of Elijah when there was a great famine in the land for above three years together; though there were many widows in Jerusalem

* Hence it seems probable, that St. Luke relates this history, before the true order of time; upon the occasion of Jesus being now at Nazareth.

Jerusalem and in all Judea, yet to none of them was Elijah sent, but to a poor widow of Sarepta, in the country of Sidon. So likewise in the time of Elisha, though there were abundance of leprous persons in the kingdom of Israel, yet you do not read that any of them were healed by the intercession of the prophet, but only Naaman a stranger out of Syria. And in the same manner *now*; though *ye* expect, that God should make all his revelations and discoveries of himself to you; yet, because of your unworthiness, he will remove these blessings from you, and bestow them upon others who will use them better.

28. These things, Jesus spake plainly and openly in the synagogue; whereupon the people were incensed against him, and fell into a great rage;

29. Inasmuch, that they broke up the congregation tumultuously; and thrust him not only out of the synagogue, but out of the city also; and carried him to the brow of the hill on which the city stood, designing to throw him down the precipice and destroy him: And all this, without any crime being so much as laid to his charge: Whereby, they sufficiently discovered their own unworthiness.

30. But *Jesus*, because his time of suffering was not yet come, miraculously passed through the midst of them undiscovered, and escaped; leaving them to the convictions of their own consciences.

31. ¶ And he went and dwelt at Capernaum, another town of Galilee; and there also he taught in their synagogue on the Sabbath days.

save unto Sarepta *a city* of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet: and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might cast him down headlong.

30 But he passing through the midst of them, went his way.

31 And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days.

32 And

32 And they were astonished at his doctrine: for his word was with power.

33 And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the mids, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this? for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

32. And the people were surprised with great admiration of him, both because of the excellency of his doctrine, and the authority and gravity with which he delivered it, and of the mighty works wherewith he confirmed it.

33. & 34. For he worked many miracles amongst them. And particularly, one Sabbath day, as he was teaching in the synagogue, there was present a man possessed and grievously afflicted with an evil spirit; in whom the evil spirit cried out aloud to Jesus, saying; Let us alone, thou Jesus of Nazareth; I know that thou art the Son of God; Wherefore art thou come to torment us, before the time appointed of God for our final judgment?

35. But Jesus rebuked the evil spirit, commanding it to hold its peace and to come out of the man. Whereupon convulsing him, and throwing him in the midst of the company as dead, it came out without doing any real mischief to his body; so that the man presently revived, and was perfectly well.

36. At which sudden and easy cure, the people were strangely astonished, and said one to another; This is a wonderful thing, beyond all that ever was seen or heard of before, that one should command the evil spirits peremptorily, with only a single word, and they immediately submit to his authority.

37. And the fame of Jesus's power spread over all the country of Galilee, and unto all Judea.

38. ¶ Now

38. ¶ Now when Jesus came out of the synagogue, * he went home to Peter's house; where he found Peter's wife's mother, lying dangerously ill of a fever, and they that were about her, desired him to heal her.

39. Then Jesus standing by her bedside, commanded the fever to depart from her. And she recovered, not slowly and by degrees, as in the course of nature or medicine; but immediately and at once she received her full strength, so that she arose and attended upon them at supper.

40. ¶ And at evening, as soon as the sun was set, and the Sabbath at an end; all sorts of diseased persons, whose friends had seen or heard of the power of Jesus, were brought by their friends and by the multitude to Jesus; and he healed them all, by barely laying his hands upon them, without using any means at all.

41. Many possessed persons also were cured by a word of his mouth, and the evil spirits cast out; crying aloud, That he was the Messiah, the Son of the most High God: but he commanded them to hold their peace and † not declare who he was.

† See Paraphr. on Mark i. 34. & iii. 21.

38 ¶ And he arose out of the synagogue, and entered into Simon's house: and Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever, and it left her. And immediately she arose and ministered unto them.

40 ¶ Now, when the sun was setting, all they that had any sick with divers diseases, brought them unto him: and he laid his hands upon every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them, suffered them not to speak: for they knew that he was Christ.

42 And,

* St. Matthew, ch. viii. v. 14. relates this history, as if it happened immediately after the healing the centurion's servant, which yet St. Luke does not relate till chap. vii. But the true order seems to be this: Christ at his going into Capernaum heals the centurion's servant, then preaches in the synagogue. and afterwards heals Peter's mother. Only St. Luke. to put together Christ's preaching in the several towns of Galilee, defers the history of the centurion to chap. vii.: And St. Matthew, omitting his preaching in the synagogue, goes directly from the healing the centurion's servant, to a like history of healing St. Peter's mother-in-law.

42 And when it was day, he departed and went into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

42. ¶ And the next morning early, he retired into a desert place, to be private for a while from the multitude. But they sought after him and found him out, and pressed him earnestly that he would dwell with them, and not depart out of their city.

43. But he said; Ye are intent upon the cures which ye see me work, and desire to detain me for the sake of these temporal advantages; but the business for which I am sent into the world, is to preach the gospel, and declare the will of God to men: and this I must do in other cities as well as yours.

44. And he travelled through all the towns of Galilee, preaching in their synagogues, and confirming his doctrine by miracles.

C H A P. V.

Jesus calleth Peter, James, and John; and by a miraculous Draught of Fishes, prefigures the success of their future ministry, ver. 1. Heals a leprosy, ver. 12. and a palsy, ver. 17. whereby he proves his power of forgiving sins, ver. 21. He calleth Matthew, ver. 27. And gives the reason of his conversing with sinners, ver. 30. He vindicates his Disciples in not fasting at this time, ver. 33.

1 AND it came to pass that as the people pressed upon him to hear the word of God,
VOL. I.

1. NOW as Jesus travelled through Galilee, and the people pressed after him to hear him preach, he * came to the shore of the lake of Gennefareth,

* This coming to the lake of Tiberias to choose disciples, must be supposed to have happened at Jesus's first entering into Galilee, according to St. Matthew and St. Mark's account, and the reason of the thing; before the histories related in the foregoing chapter from ver. 16. to the end.

Gennefareth, which is the lake of Tiberias.

he stood by the lake of Gennefareth.

2. And he saw upon the lake two fishing-boats; the men that belonged to which, having been fishing a great while unsuccessfully, were then giving over and walking their nets.

3. Jesus therefore, being thronged by the multitude, went into one of the boats, which was that belonging to Peter, and desired him to thrust off a little way from the shore; and Jesus sat down in the boat, and preached to the people standing along before him on the shore.

4. And when he had finished his sermon, he bade Peter row off further into the lake and cast his net into a deep place for some fish.

5. But Peter said unto him, Sir, we have been fishing already all this night past without any success, and have taken great pains for nothing: However since you desire it, I will make one trial more.

6. Then he and his men cast out the net; and immediately, contrary to their expectation or hope, they enclosed in the net such a vast multitude of fishes, that the net began to rend: Jesus designing by this visible similitude, to represent to Peter the great success of his future ministry.

7. Calling therefore to their partners which were in the other boat, they desired them to come and help to draw up the net: Which when they had done, they loaded both the boats with fish, inasmuch that they began to be in danger of sinking by reason of the too great weight.

2. And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3. And he entered into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land; and he sat down and taught the people out of the ship.

4. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6. And when they had this done, they enclosed a great multitude of fishes; and their net brake.

7. And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships,

ships, so that they began to sink.

8 And when Simon Peter saw *it*, he fell down at Jesus knees, saying, Depart from me for I am a sinful man, O Lord.

9. For he was astonished, and all that were with him, at the draught of the fishes which they had taken.

10 And so *was* also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 ¶ And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus, fell on *his* face, and besought him, saying, Lord if thou wilt,

8. Then Peter, seeing this great miracle, and judging thereby that Jesus was some extraordinary prophet, fell down on his knees before him, and said I beseech you. Depart from me; for I am a sinful man, and my unworthiness makes me incapable of bearing your presence.

9. These words Peter uttered with great fear and astonishment, for both he and all that were in the boat with him, were exceedingly amazed at the vast number of fishes which they had so miraculously caught.

10. James also and John, the two sons of Zebedee, who were partners which Peter in the other boat, were surprised in like manner with great admiration and fear. But Jesus said to Peter, Be not afraid; follow me, and I will teach you a much nobler employment; from henceforward you shall catch men; that is, you shall draw them out of the ways of ignorance, wickedness and misery; and instruct them in the way of righteousness, happiness and life.

11. Hereupon, both Peter and his brother Andrew, that was with him in the boat; and also James and John, who were in the other boat; forsaking their employment and all that they had, followed Jesus, and became from that time forward his constant disciples and attendants.

12. ¶ With these men Jesus travelled all over Galilee, preaching in their synagogues, and healing the sick. And one day, as he was going to Capernaum, there met him near the city a leprous man, who, as soon as he saw him, came and kneeled down before him, and en-

treated him, saying, Lord, if you think fit, I know you have power to deliver me from this noisome disease.

thou canst make me clean.

13. Jesus said unto him, I will deliver you from it; go, and be clean from this very instant. And laying his hand upon him, the leprosy immediately disappeared.

13 And he put forth his hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him.

14. And Jesus commanded him, not to go presently and report this thing publicly among the people: but go, faith he, and present yourself regularly to the priest, and let him judge of your being clean, and then offer what the law requires for your purification; that the most obstinate among the Jews may be conviuced of the certainty of the cure; and yet not be able to find any pretence for calumniating us.

14 And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15. But the man was so overjoyed at the greatness and suddenness of his cure, that notwithstanding Jesus's command to the contrary, he went immediately and published it every where. And the fame of this thing, brought together a vast multitude of people after Jesus, to hear him, and to be healed by him of all manner of diseases:

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear and to be healed by him of their infirmities.

16. Inasmuch, that he was obliged to retire frequently out of the town into the wilderness and places of solitude to refresh himself, and to find time for prayer and his private meditations.

16 ¶ And he withdrew himself into the wilderness, and prayed.

17. ¶ At another time, as Jesus was preaching in his house at Capernaum, where were present many of the principal men among the Jews, Pharisees and expounders of the law, some dwelling in Galilee, others that came from Judea, and some even as far as

17 And it came to pass on a certain day, was he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every

TOWN

town of Galilee, and Judea, and Jerusalem : and the power of the Lord were *present* to heal them.

18 ¶ And behold, men brought in a bed a man which was taken with a palsy : and they sought means to bring him in, and to lay *him* before him.

19 And when they could not find by what way they might bring him in, because of the multitude, they went upon the house top ; and let him down through the tiling with *his* couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies ? Who can forgive sins but God alone ?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason *ye* in your hearts ?

from Jerusalem ; Jesus confirmed his doctrine, and proved his divine power before all these witnesses, by many signal miracles of healing.

18. Particularly, among others that came to be healed by him, there was brought one ill of a palsy, and so very weak, that he was forced to be carried upon mens shoulders in his bed.

19. And because when they came at the house where Jesus was, they found it so crowded and full of people, that it was impossible to carry the sick man upon his bed in at the door ; they went up to the top of the house, and uncovered the roof, and let him down through the ceiling, and set him before Jesus.

20. Jesus therefore, being pleased with the great faith both of the sick man and of his friends that brought him ; said unto him ; Son, your sins, which are the cause of all diseases and calamities, you.

21. Upon this, the scribes and Pharisees began to be highly offended, and reasoned within themselves, saying, Whom does this man pretend to make himself ? And what a horrid blasphemy is this that he hath spoken ! For, to forgive sins, is evidently the incommunicable property of God Almighty ; and no mortal man was ever thus absolutely empowered to do it.

22. But Jesus seeing their whispering, and perceiving their thoughts, said ; Why are ye so offended at me without cause ? And why do you argue this vainly and perversely in your minds ?

23. For, what reason is there that you should call it more blasphemy for me to assume to myself a power of forgiving the man's sins, than to undertake to heal this difficult disease in an instant, without any means? seeing it must be evidently the effect of the same power, to do the one as the other.

24. But I chose rather to express myself in this manner, because I would declare that the Messiah has power here upon earth to forgive sins; and I will demonstrate to you the validity of this my sentence of absolution, by the immediate and visible effect of healing the man's disease. Whereupon turning himself to the sick man, he said, Rise, take up your bed, and go home.

25. At which words, the man's strength and the use of his limbs returned to him in an instant. And he took up his bed before all the people, and went home rejoicing and praising God.

26. And all the people that were present, were seized with great wonder, and gave thanks to God for sending Jesus amongst them. And particularly, they were filled with great fear and reverence, at the undeniable proof which Jesus had given of his power of forgiving sins.

27. After this, as Jesus departed out of Capernaum, and was walking toward the lake, he saw a publican or collector of the tax, whose name was Matthew, sitting at the tax-gatherers stall, collecting the usual tribute: And Jesus called him, saying, Follow me, and I will set you about a nobler work.

23. Whether is it easier to say, Thy sins be forgiven thee, or to say Rise up and walk?

24. But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy) I say unto thee, Arise take up thy couch, and go into thine house.

25. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26. And they were all amazed, and they glorified God, and were filled with fear, saying We have seen strange things to-day.

27. ¶ And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28. And

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans, and of others that sat down with them.

30 But the scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering, said unto them, They that are whole need not a physician: but they that are sick.

32 I came not to call the righteous but sinners to repentance.

28. And without delay, the man rose up; and forsaking both the gains and the temptations of that profitable employment, he became from that time a follower and disciple of Jesus.

29. And he invited Jesus to his house, where he made a great entertainment for him; and many publicans and others of ill repute among the Jews, Matthew's former companions and acquaintance, were likewise invited to it.

30. Which, when some of the Pharisees and Jewish doctors, pretenders to great piety and strictness, observed; they reproached Jesus's disciples, saying; If your master be indeed, as he would be thought to be, a person of extraordinary holiness, why does he not separate himself from the company of profane and profligate men? And why does he suffer you, not only to converse, but also to eat and drink familiarly with the most infamous sort of persons, with publicans and notorious sinners?

31. & 32. But Jesus replied, We converse with this sort of men, not to encourage them in their sins, but in order to convert them from them. And for doing this you have no more reason to blame me, than you have to blame a physician for conversing with sick people, in order to restore them to their health. The principle design of my coming into the world, was to invite, not so much righteous and good men, as sinners, to repentance. And if you were truly and sincerely righteous, ye would not envy but rejoice at the conversion of such persons: Whereas, indeed, on the contrary, by your

great and hypocritical pretences to piety, ye yourselves are far more incurable than even these known and most open sinners.

33. About this time some of the Jews, who were disciples of John Baptist, and had been accustomed to fastings, and greater austerities than ordinary; being somewhat displeased at that freer way of living, which Jesus seemed to allow his disciples; came to Jesus and said: How is it, that though you commend the holiness of our master, John the Baptist, and profess to be yourself a teacher of extraordinary piety, yet you permit your disciples to live with greater liberty, and suffer them to omit those mortifications and austerities, which both the disciples of John, and also of the Pharisees, constantly practise; fasting often, and setting apart, at least, some days in every week for prayer and abstinence?

34. Jesus answered; I do not condemn you for your constancy and abstinence in fastings; but every thing is good only in its proper season; and this is by no means a fit time to put my disciples upon such austerities. For as it would be very unseasonable, to require the friends of a bridegroom to fast, just at the time of the wedding, and while they are with the bridegroom at the feast; so it is by no means proper to make my disciples fast, so long as I their master, am with them.

35. But the time will come, and that shortly, when I shall be taken away from them; and then they will have occasions enough, of mourning and fasting.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And

36 ¶ And he spake also a parable unto them, No man putteth a piece of a new garment upon an old: If otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottles, else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine, straightway desireth new: for he saith, The old is better.

36. *Moreover Jesus illustrated to them the reasonableness of this his proceeding, by a plain similitude. As no prudent man, said he, puts a piece of new cloth into an old garment, which it will by no means suit or agree with; so it would be very improper for my disciples to mix mourning and rejoicing together, by entering into a course of severe and strict abstinence, at the time that I am personally present with them.*

37. Again, as no wise man puts new and strong wine into old * and weak bottles; so it would be very unfit to burden my disciples with heavy and unnecessary injunctions of fasting and abstinence, while I am yet forming their minds, and giving them the first instructions about their ministry.

* See Note on Matt. ix. 17.

38. For all these barely positive and prudential precepts, ought always to be accommodated with wisdom and discretion, to the condition of the persons, and to the circumstances of the time.

39. And most especially, at the setting up any new institution, nothing burdensome and unnecessary ought by any means to be imposed, but with the greatest gentleness and moderation; that men may by degrees be prevailed upon to change their customs, and amend their lives.

C H A P. VI.

Jesus shows, that positive Institutions must give place to Necessity or Moral Duty, ver. 1. Chooses his Apostles, ver. 13. Heals many Diseases, ver. 18. The blessedness of the Righteous, and of those that suffer for Religion, ver. 20. The misery of worldly men, ver. 24. That Charity must be universal, and extend even to enemies, ver. 27. That doing good ought to be the principal business of Mens Lives, ver. 30. That Ministers ought to practise what they teach, ver. 39. and 41., &c. That suffering for Religion must be expected, ver. 40. Obedience the only proof of sincerity, ver. 44.

1. ¶ **N**OW on the Sabbath after the second day of the passover, as Jesus was walking with his disciples through the corn fields, his disciples being hungry, plucked the ears of corn, and rubbing out the corn with their hands, began to eat.

2. Which when some superstitious Pharisees that were present, observed, they immediately reproached the disciples for breaking the Sabbath, and Jesus himself, for not rebuking them.

3. & 4. But Jesus, in vindication of his disciples, replied, Ye who pretend to be the greatest masters, and to have the most exact skill in interpreting the law, do ye not remember, the scripture relates, how David and his men, when they were hungry upon a journey, eat shew-bread out of the tabernacle, which the law allowed only the priests to eat; and yet David is no where accused as guilty of a crime in so doing?

1 Sam. xii.
6.

1 **A**ND it came to pass on the second Sabbath after the first, that he went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days?

3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him:

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with
with

with him, which is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the Sabbath.

6 And it came to pass also on another Sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the Scribes and Pharisees watched him, whether he would heal on the Sabbath day: that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing, Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?

5. It is evident, therefore, that God never designed, by any merely positive and ceremonial institution, such as the *consecration of bread, the strict Jewish observation of the Sabbath, and the like*, to put such difficulties upon men, as to hinder them from performing either any *greater duty*, or complying with any *urgent and necessary occasion* of life; so that in these cases of necessity or duty, a positive institution may be dispensed with by *any man*, and how much more by *me*?

6. ¶ On another Sabbath day, Jesus went into the synagogue to preach; and there was present in the congregation, a man whose right hand was withered, the flesh being wasted away, and the sinews shrunk up, so that it was become utterly useless.

7. Upon which occasion, the Scribes and Pharisees again watched Jesus, to see if he would cure the man upon the Sabbath day; that they might find out some pretence to accuse him.

8. But Jesus knowing their thoughts, and resolving to reprove their hypocrisy openly, in the presence of all the people, bad the man with the withered hand, rise up, and stand forth in the midst of the congregation. Which he, in full hopes of a present cure, joyfully did.

9. Then Jesus, looking about upon the people, and directing himself to the Pharisees, said, I appeal to yourselves, Judge ye, and declare in the presence of this congregation, which do you think is the best service, and most acceptable to God? to take the first opportunity of doing a
work

work of mercy and charity, or to neglect it on pretence of keeping the Sabbath more strictly?

10. To which question, when the Pharisees were ashamed to give any answer, Jesus, in great indignation at their obstinate malice and hypocrisy, bad the man stretch forth his hand; which, as soon as he had done, it returned to its perfect strength and soundness in an instant.

11. Whereupon the Pharisees falling into the utmost rage, and resolving to destroy Jesus by any means whatsoever, went out and consulted among themselves, how they might most certainly procure his death.

12. ¶ But to return to the history of Jesus's choosing and instructing his disciples. After many had believed on him, and become his constant followers, he retired one evening to the top of a hill; where he spent the whole night in meditation and prayer.

13. And the next morning, calling all his disciples together about him, he chose out of them twelve men, whom he called *Apostles*, appointing them to preach the gospel in his lifetime, through all the cities of Judea, and designing to send them, after his resurrection, with an extraordinary commission to establish the Christian religion in the other parts of the world.

14. 15. & 16. Now the names of the twelve were these:

1. Simon Peter.
2. Andrew.
3. James.
4. John.
5. Philip.

10 And looking round about upon them all, he said to the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness, and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named Apostles:

14 Simon (whom he also named Peter), and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

6. Bartholomew.

7. Matthew.

8. Thomas. [phæus.

9. Another James, the son of Al-

10. Simon Zelotes, or the Canaanite.

11. Jude, brother of James.

12. Judas Iscariot, the betrayer.

17. Having chosen these twelve apostles, Jesus came down from the hill, and stood with them, and with the rest of his disciples, in the plain. And there flocked together about them a vast multitude of people, out of Jerusalem and all Judea, and from the sea-coast of Tyre and Sidon; some to hear Jesus preach, and more to have their diseases cured.

18. Particularly, many that were possessed and tormented by evil spirits, were brought to him from all parts, and he healed them instantly.

19. And all the people crowded about him, and strove to touch him: For so extraordinary was the efficacy of his Divine Power, that whosoever touched but so much as the skirt of his coat, was presently freed from whatsoever disease he had.

20. Jesus therefore being pressed with the great multitude of people, retired from them again * to the top of the hill; and his disciples, and as many others as desired to hear his doctrine, followed him. And he sat down

* Grotius supposes that the τόπος πῶδινος, ver. 17. was not a valley, but a plain upon the hill. But there is no necessity to suppose that τόπος πῶδινος, to be the place where Jesus delivered the following sermon. The conjecture here used, seems more agreeable to Matt. v. 1.

down, and directing himself to his disciples, said, Blessed are ye that are poor, meek, modest and humble; who set not your hearts upon the riches and pleasures of this present world, but prefer righteousness before wealth and honour, and can cheerfully part with all temporal enjoyments for the sake of true religion, and the service of God.

21. Blessed are ye, who contentedly
 * M. tt. v. 6. suffer hardships in this present life*, and are solicitous for nothing so much, as to be truly virtuous and religious yourselves, and to persuade others to become so too: whose portion upon earth is not vain mirth and voluptuousness; but to lament seriously the sins and follies, and to endure patiently, upon the account of religion, the afflictions and troubles of this mortal state. Blessed, I say, are ye; for the time will come, when the present scene of things shall be changed; when your pious desires shall be fully satisfied, and all your sorrows shall be turned into joy.

22. Blessed are ye, when men shall hate and persecute you for your constant and unshaken profession of the truth: Yea, doubly blessed shall ye be, when men shall curse you, and cast you out of all their societies, when they shall revile and reproach you, when they shall defame and slander you, and do all manner of injuries to you unjustly, for your professing of my true religion, and living answerably to the precepts thereof.

23. Rejoice therefore, when these things come upon you; yea, triumph, and be exceeding glad, because very great shall be your reward in hea-

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall separate you from *their company*, and shall reproach you, and cast out your name as evil, for the Son of mans sake.

23 Rejoice ye in that day, and leap for joy: for behold your reward is great in heaven; for in the like manner

manner did their fathers
unto the prophets :

ven ; for thus likewise did wicked men
in former ages persecute the prophets
and holy men of God ; after whose ex-
ample, if ye suffer unjustly and patient-
ly here upon earth, ye shall also par-
take of their extraordinary reward in
heaven.

24 But wo unto you
that are rich : for ye
have received your con-
solation.

24. But wo unto those, who * have
received their portion of good things
in this life, who live in delicacy and
voluptuousness, and placing their hap-
piness in the enjoyments of the pre-
sent world, rest contented without
making preparation for that which is
to come.

* See
C ap xvi.
ver 19.
&c.

25 Wo unto you
that are full : for ye
shall hunger. Wo unto
you that laugh now :
for ye shall mourn and
weep.

25. Wo unto those who live in plea-
sure and jollity here, and never think
of what is to come hereafter : For
their present plenty and mirth, where-
in they now esteem themselves so very
happy, will miserably deceive them,
when, by the momentary pleasure of
sin, they shall find themselves betrayed
into eternal misery.

26 Wo unto you
when all men shall
speak well of you : for
so did their fathers to
the false prophets.

26. Wo unto those, who by propa-
gating such doctrines as encourage or
indulge men in sin, gain to themselves
the applause and flattery of the gene-
rality of men : for thus in old time,
false prophets and deceivers, who ac-
commodated their doctrines to the
lusts and passions of men, were more
courted, and better received, than the
true prophets of God.

17 ¶ But I say unto
you which hear, Love
your enemies, do good
to them which hate
you :

27. ¶ And now, ye that desire to
receive my doctrine, and to obey my
instructions in sincerity and truth, at-
tend to what I say, and remember it.
If ye will be my disciples indeed, and
live as become the true children of
God, raise your virtue above the
common practice of men, and extend
your

your charity universally, in imitation of the Divine goodness. Love not only your friends, but even your enemies also; and return good to those who persecute and revile you.

28. Express your good will to all mankind, by praying for, and wishing well even to them that curse and speak ill of you; and pray even for such as most unjustly and maliciously injure you, that God would grant them repentance and pardon.

29. *So far* be it from you to return evil for evil, *that* on the contrary, if a man abuses you by violence, or wrongs you by extortion, and you cannot be relieved by just and Christian authority, according to the rules, and in the bounds of peace and charity, choose to let him injure you still, and rather yield even more to him, than endeavour to right yourself in the heat of private revenge, or enter into the spirit of contention with him.

30. Let it be the main endeavour of your life, to do good to all men, at all times, and by all the just ways you can. To him that begs any thing of you, give freely; and to him, whose wants oblige him to borrow, be always ready to lend, and never rigorous to exact it of him again.

31. In all things be sure to observe the same rules of equity and charity, and to do all the same good offices to *others*, that you in the like cases could in reason expect they should do for *you*.

32. & 33. And do not think it
* ver. 27. strange, that I have * commanded you to love, and to do good, not only to your *friends*, but even to your *enemies* also. For if ye love

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek, offer also the other: and him that taketh away thy cloak, forbid not *to take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods, ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful, and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

only those who love you; what extraordinary matter is that? And if ye do good only to those, who do good to you; what great reward does this deserve? This is no more than what is generally done, even by heathens, and sinners, and the very meanest of men.

34. Again: if ye lend, not to the poor and needy, but to those only from whom ye expect a return of equal value; what extraordinary excellency is this? This is no more than what is commonly practised by the most covetous and worldly men, for temporal advantages.

35. Ye therefore on the contrary, if ye will be my true disciples, must do all offices of kindness; not to those only, from whom ye expect a temporal recompense; but to those also, who never *will* return you any kindness, as being enemies and persecutors; and to those most especially who never *can* make you any recompense, as being poor and needy. And by this means, the less hope of reward you have from men, the greater and more certain will be your title to the favour of God, whose example you will imitate by such an extensive charity.

36. For God bestows the benefit of his sun and rain upon all men promiscuously, both good and bad: And ye, in imitation of this divine goodness, ought to extend your charity universally to all mankind; that, being by such an excellent disposition of mind made partakers of the divine nature *here*, ye may be entitled to a greater proportion of his eternal happiness *hereafter*.

37. Furthermore : The more exact *your own* lives, and the more exalted *your own* virtue is, so much the more charitable, so much the less severe and censorious let your judgment of *others* be. Be not forward to accuse or condemn *your brethren* ; but interpret candidly, and forgive easily ; and God will be the less severe in passing judgment upon *you*.

38. Be kind to all men, and ready to assist them in all their needs, with cheerfulness, liberality, and bounty, and God will return the blessing upon you abundantly and with great increase ; for in what measure soever ye deal with *others*, in the same proportion will the Divine Justice deal with *you*.

39. Lastly, Be sure to remember carefully, and to practise diligently all these my instructions ; so shall ye *yourselves* become worthy, and prepared to instruct and direct *others*. For if ye practise constantly and sincerely these things *yourselves*, you will have both skill and authority to teach *others* likewise ; but, if ye neglect them, or practise them not *yourselves*, you will be like the superstitious and hypocritical *Pharisees*, blind and erroneous directors of *others* ; and then, both he that teaches, and he that is taught, must needs perish together.

40. And do not think that these precepts I have given you are severe and difficult ; or that it is too hard a thing to bear the hatred and persecution which the sincere observation of them will bring upon you from wicked and perverse men.—

Compare
Mat. x. 24.
John xiii.
16. & xv.
20.

The disciple is not above his master ; nor he that is sent, greater

37 Judge not, and ye shall not be judged : condemn not, and ye shall not be condemned : forgive, and ye shall be forgiven :

38 Give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind ? shall they not both fall into the ditch ?

40 The disciple is not above his master : but every one that is perfect shall be as his master.

41 And

than he that sent him. If I have given you an example in practising these things myself, most reasonable it is that ye should endeavour to do the same in imitation of me. If I, upon this account, suffer great indignities and persecutions from men, most reasonable it is that ye should be willing to undergo the like treatment upon the like account. The great perfection of a disciple, is the being like and conformable to his master. And, if ye follow my example in holiness, piety and charity; ye must also follow me in persecutions and sufferings, and then ye shall both partake of my reward *yourselves*, and also become able and worthy instructors to teach and direct *others* in the way to the same perfections.

41 And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye?

41. Only remember always in teaching *others*, to be strictly careful that *your own* lives be innocent and unblameable first. For, what can be more unreasonable, than, like the hypocritical *Pharisees*, to condemn with great censoriousness the offences of *others*; if at the same time, ye be guilty of the like, or worse crimes, *yourselves*?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye.

42. With what *confidence* can ye attempt to reprove *others* for their smaller faults, if ye be conscious of committing greater crimes *yourselves*? Or, with what skill can ye direct *others* to correct and amend *their* faults, if ye have not wisdom or integrity enough to be sensible of *your own*? Above all things, therefore, be sure to avoid this base hypocrisy. In the first place, effectually amend and reform *your own* lives, and then you may with judgment direct, and with

authority exhort and urge *others* to reformation.

43. And do not imagine, that teaching *others* their duty, and instructing or exhorting them to correct their faults, is sufficient to make you approved either in the sight of God or men, unless *your own* lives and practice be suitable to your doctrine. For it is the fruit of a good life only, that denominates a man truly good. And without this, no pretence whatsoever can any more really make any person a good man, than a tree which has fair leaves, and yet bears no fruit, can be justly esteemed a good tree.

44. As every tree is known by its fruit, so every man is known by his works. And a man whose life and actions are bad, can no more justly, upon any other account, be esteemed a good man, than a thorn can truly be called a vine, or a bramble a fig-tree.

45. Every man whose heart is sincere and good, will as certainly evidence that sincerity by a good life, as a sweet fountain will send forth sweet streams, or a sound tree bring forth good fruit. And a bad life, is as certain an indication of an unsincere heart, as bad waters are of a bad fountain, or evil fruit of a corrupt tree.

46. So that unless you actually obey my commandments in your lives and conversations, it is to no purpose at all to make profession of my religion *yourselves*, or to preach it to *others*.

47. Wherefore, to conclude; I will show you, by a plain similitude, the

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45 A good man out of the good treasure of his heart, bringeth forth that which is good: and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth

eth my sayings, and doeth them, I will show you to whom he is like.

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock : and when the flood arose, the stream beat vehemently upon that house, and could not shake it : for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

difference between one that receives my doctrine and sincerely obeys it, and one who receives it likewise, yet obeys it not.

48. He that hears my doctrine, and obeys it in his life, is like a man that builds his house with a firm foundation upon the solid rock. For as such a house stands firm and unshaken, against all the assaults of wind and weather, so the man that receives my instructions, and sincerely obeys them, will strongly resist all the temptations of the devil, and all the storms of persecution ; and, persevering in his integrity to the end, shall be able to appear with comfort before God in judgment, and receive the reward of eternal life.

49. But he that hears my doctrine, and obeys it not, is like a man that builds his house without any foundation upon the loose sand. For, as such a house is presently overturned by the first storm and flood that assaults it, so the man that receives my instructions, and obeys them not, can never abide the trials of temptation and persecution, but, discovering his hypocrisy, will fall away with shame in this present world, and perish for ever in that which is to come.

C H A P. VII.

Jesus heals the Centurion's Servant, ver. 2. Raises the Widow's Son at Nain, ver. 11. Bids John's Messengers judge of him by his Works and Doctrine, ver. 19. Gives an Account of John the Baptist, ver. 24. Shows the Perverseness of the Jews in rejecting John, who came in a severe Way and Jesus, who came in a freer Way, ver. 31. Shows by the Similitude of a forgiving Debtor, that repenting Sinners often exceed other Men in Zeal and Piety, ver. 41.

1. **WHEN** Jesus had finished this discourse in the hearing of his disciples, and of much other people, he went down towards Capernaum.

* See Note
on ch. iv.
38.

2. & 3. And * as he was entering into the city, there met him several of the elders of the Jews, and principal men of the town, to desire him to heal an eminent centurion's servant, then very dangerously ill. For the centurion had heard the fame of Jesus's miracles; and the servant who was sick, was one that he greatly valued; wherefore he sent men of the best repute to entreat Jesus for him.

4. & 5. When therefore these men met Jesus, they earnestly pressed him, saying, That the centurion who desired this favour was a very worthy person; and though he was indeed a Roman and a soldier, yet that he was a very pious and devout man, a lover of

† The word *αὐτός*, in this 5th ver. is very emphatical.

the nation and religion of the Jews, a worshipper of the One True God, and that he had † at his own charge built them a synagogue.

1. **NOW** when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he is worthy for whom he should do this.

5 For he loveth our nation, and he hath built us a synagogue.

6 Then

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof.

7 Wherefore neither thought I my self worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth: to another, Come, and he cometh: and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no not in Israel.

6. *Jesus*, pleased with the man's faith; answered, That he would go along with them to the house, and heal the servant. But as he was in the way, the centurion sent other friends to him, saying; Lord do not trouble yourself to come down to my house: I am originally a *Gentile*, and have been a great sinner, and am not worthy that you should honour my house with your presence.

7. Had I not thought myself unworthy, I would have come *myself* to have attended *you*; how much less am I worthy that you should come down to *me*? speak but the word, without giving yourself the trouble to come; and, I know, my servant will be healed.

8. For if I, who am but an inferior officer in an army, can give the word of command, and be immediately obeyed by my servants, without being present myself to see my orders executed: How much more may you, to whom God has committed such extraordinary power and authority as we every day see evidenced in your miraculous works; say but a word, and what you say shall be effected?

9. When *Jesus* heard this, he seemed greatly surprised at the extraordinary faith and humility of the centurion. And directing himself to his disciples and to the people that followed him, he said; Assuredly, I tell you, I have not any where met with so great a degree of faith, even among the Jews themselves, who have lived always under a revelation of the will of God, and have had the constant use of the scriptures and the prophets, which

frequently speak of me, and direct them to me; as this stranger has now discovered.

10. Then turning himself to the centurion's friends, he said, Go back, and ye shall find the servant in good health. And accordingly, when they came home, they found him cured, from the very instant that Jesus spake.

11. ¶ * After this, Jesus went to a town called Nain, with several of his disciples, and a great many other people following him.

12. And when he came to the entrance of the town, there was a dead man, just then carrying out to be buried, who was his mother's only son, and she a widow; and many people of the town came out with her to the burial, lamenting her sorrowful and desolate condition.

13. Jesus therefore, moved with compassion at this mournful spectacle, went up to the woman; and speaking comfortably to her, bade her leave off weeping.

14. Whereupon, while all the people stopped, wondering what Jesus meant to do; he turned to the bier, on which the corps was carried; and laying his hand upon it, he said with a voice of power and authority; Young man, rise up.

15. Which words, as soon as Jesus had uttered, immediately the dead man, like one awaking out of sleep, began to move himself, and sat upon the bier, and spake; and Jesus

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain, and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier, (and they that bare him stood still), and he said, Young man, I say unto thee, Arise.

15 And he that was dead, sat up, and began to speak: and he delivered him to his mother.

16 And

* Εἰς τὴν ἑξῆς, needs not signify *the next day*, but may be put for *in the day following*, as also some copies read it in this very place.

16 And there came a fear on all; and they glorified God, saying, That a great prophet is risen up among us; and, that God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout the region round about.

18 And the disciples of John showed him of all these things.

19 ¶ And John calling unto him two of his disciples, sent them unto Jesus, saying, Art thou he that should come, or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?

21 And in that same hour he cured many of

delivered him to his mother, alive and well.

16. And all that were present, were filled with great fear and admiration of the power of God; and praised the divine goodness, for vouchsafing to send among them such an extraordinary prophet, as they judged Jesus to be.

17. And the fame of these mighty works spread over all Judea, and the neighbouring countries; and all people talked of Jesus, as of the Messiah, expecting that he would shortly manifest and declare himself to be so.

18. ¶ Now some of the disciples of John the Baptist, hearing all these things, and solicitous (as it seems) for their Master's honour, as if they feared lest Jesus's fame should obscure John's, went to John, then in prison, and acquainted him with all that they had heard concerning Jesus.

19. ¶ John therefore, to give them full satisfaction, bad two of them go themselves, in his name, to Jesus, and ask him directly, Whether he were indeed the expected Messiah, or whether they should yet wait for some other.

20. Accordingly, these two men came to Jesus, and desired him, as they were directed, in the name of their master, John the Baptist, to tell them plainly, Whether he was indeed the expected Messiah, as report seemed to make him, or whether they ought yet to wait for the appearance of another.

21. At the same time Jesus worked many miracles in their presence, healing

See Note
on Matt.
xi. 5.

ing several sorts of diseases, casting evil spirits out of possessed persons, restoring sight to the blind, and the like.

22. And then turning to the messengers, he said, What testimony do you expect I should give concerning myself? Judge of me by my works: Go and tell John what things ye have not only heard, but also seen with your own eyes; tell him that the blind have their sight restored to them, that the lame walk, that the lepers are cleansed, that the deaf hear, and that poor and humble men have the glad tidings of salvation preached to them.

23. And blessed is he, whosoever shall not, either through envy or malice, refuse to own me, or be ashamed, in a wicked generation, to profess my doctrine, or be discouraged by persecution, or any temporal evil, from obeying it.

24. ¶ With this answer the disciples of John returned. And when they were gone, Jesus took this opportunity of discoursing to the people concerning the person and office of John the Baptist. And he said, With what expectation was it, that ye went out into the wilderness after John? I presume, it was not for nothing, but upon some reasonable ground, that ye went out in such multitudes.

25. What was it then, that ye went out after him for? Was it in hopes to please your curiosity, with the sight of a great man richly apparelled, nobly attended, surrounded with the pomp and glory of this present world? No; the wilderness was not by any means a

their infirmities, and plagues, and of evil spirits, and unto many that were blind he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is he whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? behold, they which are gorgeously apparelled, and live delicately, are in kings courts.

26 But

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he.

29 And all the people that heard him, and the publicans justified God, being baptized with the baptism of John.

proper place to expect such a sight as that in.

26. What was it then, that ye really expected to see? Was it in hopes to see a prophet, such a one as ye read that God sometimes sent to your forefathers in old time? Yea, verily; and a prophet it was that ye did see: Nay, and one much greater than any of the prophets that went before him.

27. For *those in old time* prophesied of the gracious discoveries that God would make of himself to mankind by his Son, obscurely only, and at a distance. But *this man* is he, of whom it is written, That he should be the immediate forerunner of the Messiah, to declare him plainly and expressly to be just at hand, and to prepare men for the reception of him and his doctrine.

28. Verily, I tell you, of all the prophets and holy men that ever yet appeared upon the face of the earth, there never was any one so great, or had so honourable an employment, as John the Baptist. Nevertheless, the meanest preacher of the gospel in the kingdom of the Messiah, has a greater and more excellent office and ministry than he.

29. John, I say, was the greatest prophet that ever yet appeared. And many indeed of the common people, publicans and sinners, men humble and sensible of the greatness of their sins, were convinced by his preaching, and brought to repentance, thankfully accepting that condition of pardon and mercy which God graciously offered them, and being gladly baptized by John.

30. But

30. But the Pharisees and expounders of the law, men proud and conceited of their own works, despised John's baptism, neglecting those gracious offers of mercy, which God made to them by *him*, and rejecting his preaching, as they also do mine.

31. * Whereunto therefore shall I liken the men of this generation? and with what similitude shall I compare them? How shall I describe their obstinacy? and by what comparison shall I represent their perverseness, in not being worked upon either by one way of teaching or another?

32. They are like children playing together in the street, in a froward and peevish humour. For as children at such a time, do every thing just contrary to what their companions desire and expect; so the men of this generation interpret crossly and perversely whatever we say or do; neither can any argument persuade them to hearken to instruction, nor any manner of behaviour remove their malicious prejudices against us.

33. John the Baptist, when he was sent to preach repentance to them, appeared after a retired manner in the wilderness, with fasting and abstinence, with great strictness and severity of life: And they said, He is a madman, and possessed.

34. On the contrary, Christ comes to them without any such austerity;

30 But the Pharisees and lawyers rejected the council of God against themselves, being not baptized of him.

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread, nor drinking wine, and ye say, He hath a devil.

34 The Son of man is come eating and drinking,

* See Grotius's note on this verse; and concerning the two foregoing verses, being the words of Christ, and not of the Evangelist.

drinking, and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners.

35 But wisdom is justified of all her children.

conversing with men freely, and eating all meats indifferently: And they say, He is a loose profane person, a despiser of the law, and a companion of publicans and sinners.

35. But when the perverseness of men has expressed its utmost malice, and aspersed the preachers of true religion all that it can, wisdom and virtue will still vindicate themselves, and appear to be what they are, in whomsoever they be found, and in what manner soever they be exercised; these things being always the same, whether in a man that fasts, or in one that fasts not. And all the methods of divine providence, in its several dispensations of mercy to mankind, will finally appear to be wise and good, in the destruction of the proud and obstinate, and the salvation of the humble and teachable.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And behold a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind him, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and a-

36. ¶ At another time, Jesus being invited to dinner at a certain Pharisee's house, whose name was Simon, went home with him at his desire, and sat down to meat.

37. & 38. And as they were at the table, a woman of the town where they were, who had been a great sinner, hearing that Jesus dined there that day, came in with an alabaster box of fine ointment in her hand; and standing by Jesus, she fell a-weeping, and dropt her tears at his feet, and wiped them with the hair of her head, and kissed his feet, and anointed him with the ointment; testifying by these extraordinary instances of humility and love, both her great sorrow for her past sins, and her earnest desire of

of being comforted and instructed by Jesus for the future.

39. But the Pharisee, at whose house Jesus was, seeing what the woman did, and judging of her according to the notions of his sect, not by her present humility and repentance, but by her past character; he thought within himself, Surely, if this man was indeed a prophet, as he pretends, and is reputed to be, he could not but know, that this is a woman of ill fame, and would not suffer himself to be defiled by her touch.

40. Thus the Pharisee, not willing openly to affront Jesus, who was then his guest, reasoned with himself tacitly in his own mind. But Jesus, knowing his thoughts, prevented his further doubt, saying, Simon, I have somewhat to say to you: And when the Pharisee desired him to say on, Jesus proposed to him the following similitude.

41. & 42. A certain man, said he, had two debtors, the one of which owed him ten times as much as the other; yet because they were both of them poor, and unable to pay, he with the same frankness and generosity forgave them both their debts.] Now, continued Jesus, Which of these two do you think, will love his benefactor most, and endeavour to express the greatest gratitude to him?

43. The Pharisee, not yet perceiving whether the parable tended, replied, I suppose, he who had the greatest debt remitted to him, will love his benefactor most. Then said Jesus, You have judged well: Apply this similitude now to our present case,

nointed *them* with the ointment.

39 Now when the Pharisee which had bidden him, saw *it*, he spake within himself saying, This man, if he were a prophet, would have known who, and what manner of woman *this is* that toucheth him; for she is a sinner.

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And

and you will see what an error you were in. For, so far is it from being true, that a sinner, for having committed many and great sins, ought, notwithstanding his sincere and hearty repentance, to be wholly excluded from my conversation and presence, that, on the contrary, such a person commonly shows himself more worthy, and expresses greater love to me, and gives more thanks and greater glory to God, than those who presume themselves to be the most righteous men.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 Mine head with oil thou didst not anoint; but this woman hath anointed my feet with ointment.

44. Observe it in the case of this woman, whom you see here at my feet. *You*, who are a Pharisee, and look upon yourself as one of the better and holier sort of men, have not, since I came into your house, brought me so much as a little water to wash my feet, which is a common and usual mark of respect; but this woman, who has been a great sinner, and is deeply sensible of the heinousness of her sins, hath in a very extraordinary manner washed my feet with her tears, and wiped them with her own hair.

45. *You*, when I came in, did not so much as give me a *kiss*, which is the ordinary salutation and expression of kindness; but *this woman*, all the time I have been at the table, hath not ceased, with the greatest humility, to kiss my feet.

46. *You* have not so much as anointed my head with oil, which is the common testimony of friendship; but *this woman* hath, in wonderful zeal, anointed my feet with precious ointment.

47. Assuredly,

* See
Grotius's
admirable
notes upon
this verse.

47. Assuredly, therefore, I tell you,
* so far is this woman from being unworthy to come near me, by reason of her sins, which are indeed, as you suppose, great and many, that, on the contrary, God having forgiven her those many and great sins upon her sincere repentance, the sense of that mercy hath filled her heart with such ardent love and gratitude, as expresses itself in far more extraordinary instances of humble and devout thankfulness, than you, who think you have but little forgiven you, do or can express, or than she, if she had less forgiven her, would have testified. And this makes her more worthy of my company, than those who think themselves so holy as to need no forgiveness.

48. Then turning to the woman, he said unto her, Your sins are indeed forgiven; continue to live a pious and holy life, and to increase always in your love and thankfulness to God.

† Or, in
their own
minds;
is *laurais*.

49. Upon this, several of them that sat at meat with him began to be offended, and to say † *one to another*, Whom doth this man pretend to make himself, by undertaking to forgive sins, which is the incommunicable prerogative of God?

50. But Jesus said to the woman, Be not afraid; your great faith hath procured you proportionably great mercy and pardon. Go, and enjoy that peace and satisfaction of mind, which the sense of the love and favour of God will continually afford you.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee: Go in peace.

C H A P. VIII.

Jesus preaches in several Places, ver. 1. The Parable of the Sower, ver. 4. Why Jesus spake in Parables, ver. 10. The duty of Ministers, ver. 16. Obedience the only Qualification esteemed by God, ver. 20. Jesus stilleth a Storm, ver. 22. and casteth Devils out of a Man. and suffers them to go into the Swine, ver. 27. Healeth a Bloody flux, ver. 43. and raises a young Woman from the Dead, ver. 49.

1 **A**ND it came to pass afterward, that he went throughout every city and village, preaching, and showing the glad tidings of the kingdom of God: and the twelve were with him.

2 And a certain woman which had been healed of evil spirits and infirmities, Mary, called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 ¶ And when much people were gathered together, and were come to him out of

1 **A**FTER this, Jesus passed through many cities and villages, preaching the doctrine of Christianity, the necessity of reformation, and the acceptableness of the repentance even of the greatest sinners in the sight of God. And his twelve apostles and other disciples went with him, promoting this great work.

2. & 3. Several women also of good substance, who had been healed by him of divers diseases and infirmities, followed and attended him constantly, to supply him with necessaries in his travels, particularly Mary Magdalene, whom he had miraculously delivered from many evil spirits that had possessed her, Joanna also, the wife of Chuza, Herod's steward, and Susannah, and several others.

4. ¶ And in all places where he came, he taught people according to their different capacities and dispositions, some times with great freedom and plainness of speech, at other times

more reservedly and obscurely, in figures and parables, as they were able, or worthy to hear his doctrine. More especially once, as he was preaching by the lake of Tiberias, and a vast number of people was gathered together about him out of the neighbouring cities, he described to them the state of the gospel dispensation, and the nature and different effects of the doctrine of Christianity, by several comparisons or similitudes, and, among others, by this which follows.

5. [A husbandman, *said he*, went out to sow corn in his field, and as he was sowing, some grains fell upon the hard beaten road, where they never entered, but were partly trodden under feet, and destroyed by those that passed by, and partly picked up by the birds:] Thus while Christ, or any preacher of the gospel under him, publishes the doctrine of true religion to all sorts of people, some of those that hear, have hearts so hardened with impiety and worldly lusts, that the doctrines and precepts of the gospel never make any impression upon them at all; but they immediately forget what they hear, and return to their wickedness.

6. [Again, other grains fell upon stones covered with thin earth, where the corn sprang up indeed, and grew at first; but in a little while, for want of moisture and depth of root, it withered away:] Thus some others hear the doctrine of Christianity, who at first indeed are moved by it with some warmth of devotion, and embrace it cheerfully; but when persecution or any other great temptation comes upon them, for want of wise and set-

every city, he spake by a parable:

5 A sower went out to sow his seed, and as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns, and the thorns sprung up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him saying, What might this parable be?

tled resolutions, and a true love of God, they fall away.

7. [Again, some other of the seed fell among weeds and thorns; which also sprung up indeed; but the weeds coming up with it, and growing faster and thicker than the corn, they overspread it and choked it, so that it never came to any perfection:] Thus others, who hear the word of God, and are, moreover, convinced by it, and even make some kind of resolutions to obey it, yet, having their minds and attention wholly taken up with the cares, covetousness, and pleasures of the world, they neglect the means of improvement, and bring forth no fruit of righteousness, holiness, and charity.

8. [Lastly, some other of the seed fell into good and fruitful ground, where it grew up and prospered and came to maturity, and proved a very great crop of corn:] Thus others, to whom the gospel is preached, believe the word of God heartily, embrace it wisely, adhere to it steadfastly, and obey it sincerely, and show forth the effects of it in the constant practice and persevering course of a good life. Whosoever is capable and desirous of instruction, let him hear and consider what I say.

9. This and other parables Jesus spake to the people, representing things in the bare similitude only, without adding the explication. But when he was alone, his disciples desired him to expound to them plainly, the full sense and meaning of the parable.

10. Jesus replied : Ye, indeed, who are disposed and prepared for this knowledge may have all the truths that concern the kingdom of the Messiah and the state of the gospel, clearly and fully explained to you ; but the mixed multitude are not capable nor worthy of this privilege. For such is their ignorance and prejudices, that in them is exactly fulfilled that prophecy of Isaiah ; That, *seeing*, even the plainest things, yet *they see not*, and *hearing* the most reasonable doctrines, yet *they understand not*. To them, therefore, I speak only obscurely and in parables, instilling things by degrees, as they are able to bear them, but to you I reveal all the mysteries of God, plainly and fully.

Isai. vi. 9.

11. Then he told them, how by the *seed sown*, was to be understood the *doctrine of the gospel*, preached by Christ, or any of his ministers.

* See Mar.
iv. 20.

12. That by ** the hard beaten road*, into which the seed never entered, was meant *such persons as have their hearts so hardened with impiety and worldly lusts, that the doctrines of religion make no impression at all upon them, but are neglected and forgotten as soon as heard*.

13. That by the *stony ground*, where the corn sprang up indeed, but, for want of root, soon withered, were to be understood *such persons as receive indeed the word of God with a seeming cheerfulness, but for want of resolution and a true love of God, fall away in time of persecution*.

14. That by *that ground, where the corn was over-run and choked with*

10 And he said, Unto you it is given to know the mysteries of the kingdom of God ; but to others in parables ; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this : The seed is the word of God.

12 Those by the way side, are they that hear : then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they* which when they hear, receive the word with joy ; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they,

they, which when they have heard, go forth, and are choked with care and riches, and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

16 ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest: neither any thing hid, that shall not be made known, and come abroad.

weeds, were meant, such as embrace likewise the doctrine of Christianity, but are so wholly taken up with the business, covetousness, and pleasures of this present life, that they make no real and effectual improvement in the practice of true religion and virtue.

15. Lastly, That by ** the good ground* ^{* See Note on Mark iv. 20.} which brought forth fruit in abundance, were meant *such persons as receive the doctrine of the gospel with simplicity and sincerity, and by pious meditation cause it to make a deep and lasting impression upon their minds, and obey all the precepts of it in their whole life and conversation with constancy and perseverance.*

16. And now, continued Jesus, seeing I have explained to you all these things fully; it remains that ye be careful to instruct *others* hereafter, both by your doctrine and example, in proportion to your knowledge and the advantages ye have received. For as a candle useth not to be hid under a vessel, but to be put in a candlestick, that it may give light to the whole room wherein it is: So ought ye to make such use of the instruction I have given you, as by your doctrine and example to direct and encourage others, in the knowledge of the truth, and in the practice of virtue.

17. For there is nothing which I now teach you *secretly*, but must in due time be published *openly to all the world*; and nothing which I now speak *obscurely and in parables*, but must in time be declared *plainly and with all freedom to all men.*

18. Take heed, therefore, to remember and make use of what you hear. For whosoever improves and employs well those advantages which God has already given him, shall have more instruction and greater assistances continually afforded him: But he that makes no good use of what he already hath, is unworthy of more instruction or greater advantages; nay, and shall moreover, by the natural decay of unimproved graces, and by the just judgment of God, be even deprived of what he before had.

* Mark iii. 31. 19. ¶ At * another time, as Jesus was teaching in the house, and a vast throng of people stood about him; his mother and some other of his relations coming to speak with him, could not get near by reason of the great crowd.

20. Then the people which stood by, told him that his mother and other relations waited without, desiring to speak with him.

21. But Jesus, intent upon the business of instructing and reforming men, answered: Do ye think that I esteem of persons by any earthly relation or affection? or that any temporal concern shall hinder or interrupt this work, for which I was sent into the world? No; I value no relation, and own no friendship so near to me, as that of these my disciples, who hearken to my instruction and obey it.

22 ¶ Again Jesus having been preaching upon another occasion to a great multitude of people that came about him and thronged him; he retired afterwards with his disciples to the lake of Genesareth, and going

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 ¶ Then came to him his mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples, and he said unto them, Let us go over unto the other

other side of the lake. And they launched forth.

23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake, and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this: for he commandeth the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

into a boat, bid them put off and row over to the other side of the lake.

23. Which while they were doing, Jesus laid himself down upon a pillow and fell asleep. And when he was asleep, there arose a vehement strong wind, which made the water so rough that the boat was almost filled, and seemed to be in great danger of being cast away.

24 Then the disciples in great fear waked Jesus, saying; Lord, help us, we are just sinking. And he rose up, and commanded the wind to fall and the water to become smooth. And immediately both the elements obeyed his voice, and there was suddenly a very great calm.

25. However, though he thought fit to work this miracle for their deliverance, yet he rebuked them for their fearfulness and distrust, saying: Where is your faith and trust in my power, that after all the miracles ye have seen me work, ye dare not yet rely on the protection of Providence even when I am with you? And all the men of the boat, filled with great fear and reverence at the sight of this miracle, said one to another; What an extraordinary person is this? and how divine a power does he exercise? that even the wind and water obey his commands.

26. Now when they were come to the other side of the lake, they landed in the country of the Gadarenes, which is over against Galilee.

27. And as soon as Jesus came out of the boat, there met him * a man † of that country, who had been a long time possessed by devils, and was so raging mad, that he went quite naked, and dwelt not in any house, but wandered in the wild places among the tombs of the dead, frightening and terrifying passengers that went that way.

28. This man, I say, seeing Jesus at his landing; and the evil spirit which possessed him, being compelled by the Divine Power to carry him towards Jesus; he ran and fell down at Jesus's feet. And the evil spirit within the man, cried out aloud to Jesus, saying; Wherefore O thou Son of the most High God, art thou come to disturb me in my possession, before the time of God's final judgment? I beseech thee, torment me not.

29. For Jesus had commanded him to come out of the man, and quit the possession he had so long enjoyed. And indeed a very terrible possession it was; the devil having (as I said) driven the possessed person wholly from the society of men, and forced him to live wild among the tombs of the dead. ‡ For into such raging fits of madness was the man used to fall, that though his friends had often attempted to bind him with fetters, yet they could never hold him, but he would break from all bonds, and be hurried by the devil into the wilderness.

27 And when he went forth to land, there met him out of the city, a certain man which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For often times it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And

* One of the two mentioned, Matt. viii. 28.

† ἐκ τῆς πόλεως, not out of the city, as we render it, but one who had formerly dwelt there, before he was possessed.

‡ ποταμοῖς ῥο, &c. is plainly a reassuring and giving a reason of what was said at the end of verse 27.

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man out of whom the devils were departed; sitting

30. Such therefore was the case wherein Jesus found the man. And when he commanded the evil spirit to come out of him, he at the same time, to manifest the greatness of his miracle, asked the evil spirit, what was his name? The spirit answered, Legion; signifying, that the man was possessed, not by one, but by many devils at once.

31. Then the devils, seeing they could not prevail with Jesus, but that they must be cast out; entreated him, that if he would needs cast them out of *the man*, yet at least that he would not compel them to return to their *infernal prison*, to be kept in chains under darkness to the judgment of the great day; but suffer to continue somewhere here upon earth.

32. Now there happened to be at the same time, a great herd of *swine*, feeding at a distance upon the neighbouring hills. The devils therefore earnestly begged of Jesus, that since they must be forced to leave the man, he would at least permit them to enter into *the swine*. And Jesus * gave them leave.

33. Accordingly going out of the man, the devils entered into the swine: And immediately the whole herd ran headlong down a precipice into the lake, and were all drowned.

34. Which when they who kept the swine, saw, they were greatly terrified, and ran presently, and reported this thing abroad, both in city and country, to all the people they met.

35. But the people hardly believed their report. Coming out, therefore, themselves from all the neighbouring towns, to see the truth of so incredible a fact; they found Jesus, according as

* See Note on Matt. viii. 32.

it had been told them ; and also saw the man who had been possessed, sitting at Jesus's feet, clothed, sober, and in his right mind. And they were seized with great admiration and fear.

36. Moreover, some that had been present from the beginning, and saw every thing that was done, related to them all the particulars, both how the man was delivered, and how the swine were destroyed.

37. Being satisfied, therefore, of the truth of the whole matter, but more affrighted at the greatness of Jesus's power shown in the *destruction of the swine*, than moved with his goodness manifested in the *preservation of the man*, they desired him with one accord, to depart out of their territories. And accordingly, Jesus went back to the boat, and returned over the lake.

38. & 39. And when the man, out of whom the devils were cast, saw Jesus about to depart ; he begged that he would take him along with him. But Jesus suffered him not to go with him ; but bid him go home to his own house and * relate what great things God had done for him, and so give glory to God. Whereupon the man went home, and published in all the city of the Gadarenes, what a wonderful and miraculous deliverance Jesus had worked for him.

* Jesus being to converse here less frequently, contrary to his practice in other places, that the miracle should be published.

40. Now when Jesus was gone back again to the other side of the lake, into Galilee, the people, whom he had left behind at his coming over, having waited all this time for him, received him again with great joy and gladness.

at the feet of Jesus, clothed, and in his right mind, and they were afraid.

36 They also which saw it, told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them ; for they were taken with great fear : and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed, besought him that he might be with him : but Jesus sent him away, saying,

39 Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jesus had done unto him.

40 And it came to pass, that when Jesus was returned, the people *gladly* received him : for they were all waiting for him.

41 ¶ And

41 ¶ And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. (But as he went, the people thronged him.

43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?

41. & 42. And he tarried some time amongst them, preaching to them, and healing their sick. Particularly one day, while he continued there, there came to him one Jairus, a person of considerable note, a ruler of the synagogue; and kneeling down before him, desired him to go home with him, and see his only daughter, a young woman of about twelve years old, who was at that time so dangerously ill, that her friends supposed her to be just dying. Jesus seeing the man's faith, went along with him; the disciples also, and a great multitude of people, following and pressing after him.

43. & 44. And as they were in the way, a woman who had been twelve years troubled with a bloody flux, and had all that time used the assistance of physicians, with great expence, and without any success, seeing Jesus going along in the midst of a great crowd, and hoping modestly, that by privately touching his clothes she might be cured of her disease, without being obliged to discover her case, she slipped into the crowd, and came behind Jesus, and touched his coat softly, without being (as she thought) taken notice of. And immediately she felt sensibly within herself that her disease was cured.

45. But Jesus, knowing what was done, and not willing that so extraordinary an instance of faith and modesty should pass unobserved, turned himself about and said, Who touched me? To which question, when nobody knew what to answer, Peter, and some other of the disciples, said, Master, Do you not see the whole multitude crowd and press upon you? What mean you then to ask, Who touched you?

46. But

46. But Jesus persisted, saying ; I know that some body more than ordinary, has touched me ; and I am sensible that some cure has been worked by this means.

47. Then the woman, seeing that she could not conceal herself any longer, came trembling, and kneeling down before him, and confessed openly in the presence of all the people, both for what reason, and in what manner she had touched him, and how she had presently thereupon found herself healed.

48. Expecting therefore to be rebuked for her presumption, she by this public confession submitted herself wholly to his pleasure. But Jesus spake comfortably to her, saying, Daughter be not afraid ; your great faith hath obtained the cure of your disease ; Go in peace.

49. While Jesus was yet speaking to the woman ; one of Jairus's servants came from the house to meet and acquaint his master, that his daughter was now dead, and that therefore it was in vain for him to trouble Jesus any farther about her.

50. But Jesus hearing the servant deliver his message, said to Jairus ; Be not afraid ; only believe and trust in the power of God, and your daughter shall yet be restored to her health.

51. Then being by this time come near to the house, Jesus commanded all the multitude to retire ; and suffered no man to go in with him, but only Peter, James and John ; * which three disciples, and the young wo-

46 And Jesus said, Some body hath touched me : for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort : thy faith hath made thee whole ; go in peace.)

49 ¶ While he yet spake, there cometh one from the ruler of the synagogues house, saying to him, Thy daughter is dead ; trouble not the Master.

50 But when Jesus heard it, he answered him, saying, Fear not : believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and mother of the maiden.

52 And

* This is plainly the meaning of the Evangelist, compared with St. Mark, though in the text it be expressed very contractly.

man's parents, he designed to take with him into the room where the young woman lay, to be witnesses of the miracle he was about to work.

52 And all wept and bewailed her : but he said, Weep not ; she is not dead, but sleepeth.

52. Now as soon as he was entered into the house, he found a great tumult and noise of people mourning and lamenting for the death of the young woman. But Jesus, knowing that this her death was only for the manifestation of the glory of God in his raising her again, said to them, Weep not, for the young woman is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

53. Upon this, they knowing that she was really dead, derided and mocked at him as an ignorant person.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

54. But Jesus putting them all out, except the three beforementioned disciples, and the young woman's parents ; took her by the hand, and said to her ; Maid, arise.

55 And her spirit came again, and she arose straightway : and he commanded to give her meat.

55. At which words she immediately came to life, as one awaking out of sleep. And she rose up in perfect health and strength ; and Jesus ordered that something should be given her to eat.

56 And her parents were astonished ; but he charged them that they should tell no man what was done.

56. And her parents were astonished at this great miracle. But Jesus * bid them, not to report it publicly* See Pa-

raph. on
Matt. ix.
30.

C H A P. IX.

Jesus sendeth out the Twelve to Preach, ver. 1. Herod suspects Jesus to be John the Baptist risen from the Dead, and desires to see him, ver. 7. Jesus feedeth Five Thousand with Five Loaves and Two Fishes, ver. 12. Inquireth what Opinion the World had of him, ver. 18. Foretels his own Passion, ver. 22. And warns his Followers to expect Sufferings likewise, ver. 23. The Transfiguration, ver. 28. Jesus healeth a Lunatic whom his Disciples could not, ver. 37. Foretels his Passion again, ver. 43. ; and warns his Disciples against Ambition, ver. 46. ; and forbids them hindering those that in any manner promoted the Gospel, ver. 49. Reproves a Passionate and Revengeful Spirit, ver. 51. Why Elias destroyed his Enemies with Fire from Heaven, ver. 56. Obedience must be constant and without delay, ver. 59, 61.

1 & 2. **A**FTER these things, Jesus taking aside his twelve apostles, gave them commission, and sent them forth to preach the gospel in the cities of Judea, and to declare that God was now about to establish the kingdom of the Messiah, wherein he would be worshipped in spirit and in truth, and, instead of all external rites and ceremonies, would accept nothing but repentance and sincere obedience. And that they might do this with the more courage and assurance, and with the greater efficacy and authority, he gave them power to prove and confirm their doctrine, by such miracles as he himself worked, of casting out devils, healing all manner of diseases and the like.

3. Moreover, that they might go with the greater expedition and the fewer impediments, he gave them the following charge. Be not, *said he,*

1 **T**HEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither slaves,

slaves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns preaching the gospel, and healing every where.

7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead:

solicitous to make any provision before hand for your journey; but go just as ye are, each man with the same clothes, shoes and staff, that he now has; without providing any change of apparel, or furnishing yourselves with any money or victuals for the way.

4. Neither take any care for lodging or entertainment: But when ye enter into any town or city, go to the house of the first pious and well-disposed person you meet with, and there continue without changing your lodging till you depart out of that town or city.

5. And if ye find any place so obstinately prejudiced against you, that they will not give you any entertainment, nor hearken at all to your doctrine; when you depart out of that place, shake off the very dust from your feet for a testimony against them; signifying and declaring to them, That since God has by you offered them the gracious means of salvation, and they have wilfully rejected it, and judged themselves unworthy of it, ye can have nothing more to do with them, but must leave them to the judgment of God.

6. These, and many more wise and necessary instructions, did Jesus at that time give his apostles. And they went out and travelled through all the cities and towns of Judea, preaching the doctrine of the gospel, and proving the divine authority of their commission, by healing the sick, and many other miracles.

7. & 8. ¶ By this means the same of Jesus's doctrine and power, spread exceedingly through all that country. So that, coming at last to the ears of King Herod, it filled his mind with many fears, doubts, and suspicions,

partly

partly least Jesus, encouraged by the expectation of the people, should deprive him of his kingdom, and set up himself King of the Jews; and partly least John the Baptist, whom he had beheaded, should be risen from the dead, and appear with this great power, to revenge upon him his cruel and unjust death. For various were the reports concerning Jesus, some fancying that he was Elias, others that he was one of the old prophets risen again, and others that he was John the Baptist raised from the dead.

9. Upon the whole, therefore, Herod vehemently suspected that it must be John the Baptist risen again from the dead, that preached and acted such things as he heard of Christ. However, to satisfy his curiosity, and ease his mind, he earnestly desired to have a sight of Jesus.

10. ¶ But to return to the history. When the twelve apostles, having finished the work upon which they were sent out, were come back again to Jesus, and had given him an account of the good success of their ministry, Jesus carried them aside into a desert place * over against the city of Bethsaida.

* Mar. vi.
45.

11. Which though he did to refresh them, and to avoid the great crowds of people; yet they, finding where he was, followed him from all parts into the desert. And he discouraged them not, but preached to them the doctrine of the gospel, and healed as many of them as had any infirmity of body.

12. Now when night drew on, his disciples, not yet sufficiently relying on his wisdom and power, began to put him in mind it was time to dismiss the people, that they might disperse

8 And of some, that Elias had appeared: and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this of whom I hear such things? and he desired to see him.

10 ¶ And the apostles when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida.

11 And the people when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve and said unto him,

him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and

themselves into the nearest towns and villages, and get some refreshment; the place where they then were being desert, and affording neither food nor lodging.

13. But Jesus said, Nay; but do ye give them somewhat to eat; lest, if we dismiss them fasting, some of them should faint by the way. The disciples replied, We have no more provisions here than only five loaves of bread, and a couple of little fishes; so that it is absolutely impossible for us to feed this great multitude of people, though they should every one desire never so little, unless you would have us go and buy a great quantity of victuals on purpose.

14. This they said, seeing the vast number of people then present, who were at least five thousand; and not considering, as I said, the power of Jesus, discovered in his former miracles. But Jesus, knowing his own Divine power, and resolving to work a miracle at this time for the benefit of the people, and for the greater manifestation of his own glory, bid his disciples cause them all to sit down in several companies upon the ground, by fifty in a company, that the meat might be the more conveniently distributed among them, and that their number might the better appear.

15. Accordingly the disciples separated them into companies, and made them all sit down in order.

16. Then Jesus, taking the bread and fish in his hands, and having given thanks to God, and blessed them, he brake the bread, and divided the fish, and gave it out to his disciples, bidding them

them distribute it among the multitude, and give to every one a piece of each : And they did so.

17. Thus that vast number of people was fed with so small a quantity of food, as five loaves of bread and two small fishes. And so far were they from falling short, that, on the contrary, after they were satisfied, and had all eaten to the full, the disciples gathered up no less than twelve baskets full of scraps.

18. ¶ After this, Jesus, having dismissed the multitude, retired alone into a private place to pray. And when he had done, he came to his disciples ; and as he was walking with them in the way, he asked them, saying, *What do the people talk concerning me ? And whom do they judge me to be ?*

19. The disciples answered : Some fancy that you are John the Baptist risen from the dead ; others take you to be Elias ; and others think that you are some one of the old prophets appearing again.

20. Jesus said ; Well, but whom do ye yourselves think me to be ? Peter, always zealous, and forwarder than the rest, replied, *We know you to be the Messiah, the Son of the Most High God, sent into the world to redeem his people Israel, and to reveal his will to mankind.*

21. Hereupon Jesus, approving indeed and commending their good confession, but * not judging it fit that they should before his resurrection openly and expressly declare to the world *who* he was ; strictly charged them not to tell any man what they knew.

22. Neither, *said he*, ought ye yourselves upon this occasion to entertain

gave to the disciples to set before the multitude.

17 And they did eat, and were all filled : and there was taken up of fragments that remained to them, twelve baskets.

18 ¶ And it came to pass as he was alone, praying, his disciples were with him : and he asked them, saying, Whom say the people that I am ?

19 They answering, said, John the Baptist : but some say, Elias ; and others say, That one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am ? Peter answering, said, The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing.

22 Saying, The Son of man must suffer many

* See Paraphrase on Matt. xvi. 20.

ny things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

23. ¶ And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24. For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

great thoughts, as if I were presently to be invested with great majesty and glory. No; I must first suffer many things: I must undergo great indignities and reproaches; I must bear the despite and malice of the chief priests and rulers, and scribes of the Jews. I must be rejected and treated with the utmost scorn and contempt, and at last be put to death by them. For this is necessary, to accomplish the great design for which I came into the world. Nevertheless, on the third day I will rise again.

23. At this sad prediction, Peter filled with sorrow, and not understanding what Jesus meant by those last words of *rising again on the third day*, began to advise and press him, that he would not by any means suffer himself to fall under such ill treatment in the world. But Jesus, rebuking him for discovering such ignorance and fear after the generous confession he had before made, showed him the absolute necessity of all these things coming to pass, in order to the bringing about the great and wise designs of Providence. And then turning himself to the rest of his disciples, he said to them all in general, and to * all the other people that ^{See Mar.} then drew nigh to hear him: I myself ^{viii. 34.} must pass through great afflictions and suffering to my exaltation and glory: And whosoever desires to partake with me hereafter in my happiness, must be willing to imitate me here, in bearing daily sufferings, afflictions, and even death itself.

24. And let not any man think it a hard or unreasonable trial, if he be obliged even to suffer death for the sake of my religion. For dying, in such a cause, is not so truly *losing*, as *saving*

a man's own life. Losing the life of this mortal body in the present time for the sake of true religion and virtue, so as to preserve the immortal soul unto the enjoyment of eternal life and happiness, is most properly and effectually *saving a man's own life*. But basely and fearfully preserving the short and uncertain life of this mortal body, by such practices as to incur the eternal death of the soul, is most truly and miserably *losing a man's own life*.

25. For what comparison is there between preserving this present mortal life, even though a man could at the same time come to the possession of all the riches, honours and pleasures of the world; and the saving or losing his immortal soul? Or what advantage can it be to a man, to gain all other things; if at the same time he eternally loses and destroys himself?

26. Yet this is the very case, of every one who for any temporal advantage, or for the saving of his life, disowns his religion, or forfeits his virtue. For such a person, as he is now ashamed or afraid to own me before men, so he himself shall at the day of judgment be disowned and rejected by me before God and angels, as an unworthy disciple, and shall perish for ever.

27. The time indeed of this *last* and general judgment, God has not thought fit to reveal. But assuredly I tell you, some of you which hear me this day, shall live to see the kingdom of Christ *begun* in his glorious resurrection and ascension, and in his coming to execute a particular judgment upon the unbelieving Jews, in the total destruction of their city and nation.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Fathers, and of the holy angels.

27 But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God.

28 ¶ And

28 ¶ And it came to pass about an eight days after these sayings, he took Peter, and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glittering.

30 And behold, there talked with him two men, which were Moses and Elias,

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

34 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for

28. ¶ About a week after this, Jesus designing to give his disciples some small glimpse or representation of his future glory, went up, according to his custom, to pray, upon a hill; and took with him only Peter, James and John.

29. And as he was praying in the presence of these three disciples, suddenly they saw his countenance change into a very bright and glorious appearance; and his clothes became white and shining, so that he seemed to be arrayed as with a garment of light.

30. & 31. Also at the same time there appeared two other persons in a very glorious form, namely Moses and Elias, (representing the *law* and the *prophets*, as being designed to assist and become subservient to Christ); and they talked with Jesus, concerning the sufferings and death which he was to undergo at Jerusalem; and concerning the strange and glorious effects which the wisdom of God designed to bring about by that great and wonderful dispensation.

32. At the first beginning of the vision, Peter and the other two disciples being very drowsy and sleepy, and also surprised and astonished at the strangeness of the appearance, scarcely knew what it was they saw. But coming a little to themselves, they saw and observed distinctly the glory of Jesus; and also the other two men, Moses and Elias that were with him.

33. Recovering therefore somewhat from their fear, though not enough to consider well what to say; and beginning to be pleased with the glory of the vision, Peter, who was usually forwarder and more zealous than the rest, said to Jesus, when Moses and Elias

were about to depart, Lord, What a glorious place is this ! How happy should we be, if we might continue always here ! Let us build three apartments, one for Thee, one for Moses, and one for Elias ; and we will dwell here. This he said in surprize, not understanding what he desired : And the event soon convinced him of his weakness, and the unsuitableness of his request.

34. For scarcely had he said these words, when suddenly there came betwixt them a thick cloud, which intercepted Moses and Elias from the disciples sight, so that they saw them no longer. And the disciples were afraid, when they perceived them to vanish in the cloud.

35. And at the instant of Moses and Elias's disappearing, the disciples being now left alone with Jesus, heard a voice from God out of the cloud, saying, This is my beloved Son, whom I have sent to reveal my will to men, and to redeem them from their sins. Hitherto ye have followed the guidance of Moses and the prophets ; from henceforth hear ye and obey him.

36. Thus Jesus was left alone with his three disciples ; and they beheld him again in his usual form as before the vision. And they came down the hill together to the rest of the disciples. And the disciples, by Jesus's command, kept the thing secret at that time ; and told no man of it till after his resurrection, when it would be more seasonable and credible to relate.

37. ¶ Now, when Jesus was come down the hill with his disciples to the people below, by which time it was the morning of the next day, he found a great multitude of people assembled.

Moses, and one for Elias : not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them : and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son, hear him.

36 And when the voice was past, Jesus was found alone : and they kept it close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And

38 And behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son, for he is mine only child.

39 And lo, a spirit taketh him, and he suddenly crieth out, and it teareth him that he foameth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out, and they could not.

41 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you; bring thy son hither.

42 And as he was yet a coming, the devil

38. And as soon as they saw him, they came running towards him. And one of the crowd kneeled down before him, and entreated him, saying, Lord, I have a son, an only son, in a most miserable and almost desperate condition: I beseech you, have pity on him, and do something for us.

39. His case is this: He is tormented by an evil spirit to such a degree, that he frequently roars out and rages; and whenever he is he falls down, and is terribly convulsed, and foams; and, when he comes to himself after the fit, it is with great difficulty, pain, and agony; and he is very much bruised and hurt.

40. Now I desired your disciples in your absence, to cast out the evil spirit, and deliver my son from this miserable calamity: but they were not able to do it.

41. Upon this, Jesus, knowing it was only for want of sufficient faith that his disciples were not able to work the cure, broke out into this pathetic exclamation, saying, O fearful and distrustful men! Have you thus long had my presence in vain amongst you! Have you seen me work so many and so great miracles! Have I freely, and only on the condition of true faith, communicated to you the same power and authority that I had myself! And after all this, will ye yet be so faithless and full of distrust, that ye cannot execute the commission I have given you! *Then, having thus severely rebuked his disciples, he said to the man,* Bring your son hither to me. And they brought him.

42. Now as the young man was coming towards Jesus, the evil spirit at that

very time seized him and threw him down, and put him into convulsions. But Jesus commanded the evil spirit to come out ; and the young man recovered ; and Jesus delivered him to his father, unhurt and in perfect health.

43. & 44. And all the people were astonished at this wonderful evidence of Jesus's divine power, and spread abroad his fame through all the country. But while the generality of people thus extolled Jesus, and admired and magnified his power, and expressed an universal expectation of great and glorious things to be done by him ; Jesus himself continued to charge his disciples, not to suffer themselves to be puffed up with expectations of power and glory, but frequently to call to mind and meditate upon what he had before warned them ; namely, *That he must needs be delivered into the hands of his enemies, and be slain by them.* That fixing this thing in their minds, and often thinking on it before-hand, they might be prepared for so great a trial, and not be surpris'd and terrified at the time of his suffering.

45. But the disciples understood nothing of all this, neither could they imagine what he meant by suffering and dying, or how it was possible for him to attain that way to any power and glory. Yet because he had so often told them of it, they were ashamed to ask him any more about it.

46. ¶ With these discourses Jesus and his disciples continued their journey on towards Capernaum. And while they were yet in the way, the disciples fell into a debate among themselves about pre-eminence, and who should have the highest and most

threw him down, and tare him : and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God : but while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears : for the Son of Man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not : and they feared to ask him of that saying.

46 ¶ Then arose a reasoning among them, which of them should be greatest.

47 And

47 And Jesus perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid him

honourable place under Jesus, when he came into his kingdom.

47. & 48. But Jesus, discovering their vain debate, and knowing their thoughts, called them all to him. And setting a little child before them, he said; See you this little child, free from pride, ambition, and all aspiring thoughts? It is such a temper as this, that ye must strive to attain, if ye desire to be great in the kingdom of the Messiah. Ye are in a great mistake, if ye fancy that my kingdom is like the kingdoms of this present world, where places of honour and preferment are obtained by ambition, and striving one against another. No: He that comes nearest the disposition of this innocent child, in unaffected humility, and freedom from malice and all ambitious designs; shall be esteemed the best member of my church on earth, and have the greatest share of glory in my kingdom in heaven. And whosoever entertains *any person so qualified*, preaching in my name, and receives his doctrine, shall be esteemed as if he had entertained me in my own person. And whosoever receives me *and my doctrine*, shall be looked upon to have received and obeyed the words of *God himself*.

49. Then said John to Jesus; Master, we saw a man one day casting out devils in your name; and because he was not one of the twelve, nor of the rest of our company that have constantly followed you, we thought he had no commission nor authority to make use of your name; and we forbade him.

50. But Jesus replied; You ought not to forbid any such person. For though he has not indeed followed me with

with you ; and perhaps has not so much knowledge of me, or respect for me, as you have ; yet if he works a miracle in my name, he cannot easily think ill of me, or oppose my doctrine. And whosoever has any kind of respect for me, or does in any the least way promote the gospel, though it should be no more than even barely by not opposing it ; is more of our side, than if he directly withstood us ; and ought therefore not to be discouraged.

51. ¶ Now when the time began to draw near, that Jesus having fulfilled his prophetic office in teaching the will of God, was to finish his ministry, and to leave this world ; he bent his course towards Jerusalem ; and positively resolved, notwithstanding the known malice of his enemies, and the repeated persuasions of his friends to the contrary, that he *would* go up thither ; this being absolutely necessary, in order to fulfil the other parts of his office for which he came into the world.

52. Directing his way, therefore, towards Jerusalem, he sent two of his disciples before to a town belonging to the Samaritans, through which he was to pass, to provide accommodations for him in his journey.

53. But the Samaritans, perceiving that he was going to Jerusalem, refused to give him any reception. For the Samaritans, contrary to the religion of the Jews, contended that Jerusalem was not the place whither men ought to go up to worship. And in an obstinate adherence to this opinion, they refused to furnish Jesus with any necessities in his journey towards Jerusalem.

54. Then the disciples, James and John, provoked at the rudeness and in-

not : for he that is not against us, is for us.

51. ¶ And it came to pass when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem,

52. And sent messengers before his face ; and they went, and entered into a village of the Samaritans, to make ready for him.

53. And they did not receive him, because his face was as though he would go to Jerusalem.

54. And when his disciples, James and John

John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy mens lives, but to save *them*. And they went to another village.

civility of the Samaritans, said to Jesus, Lord, shall we call for fire from heaven to consume these men; as Elias did in old time, to destroy those that opposed *him*?

55. But Jesus rebuked their indiscreet and unseasonable zeal, saying, Ye are not aware whence this hasty disposition and desire of revenge in you proceeds; mixing too much of human passion, and desire of temporal power, with your zeal for the honour of God; and not considering the difference of times and persons, nor distinguishing the different methods of God's various dispensations with mankind.

56. For under the law indeed, and in the court of a wicked and idolatrous prince, and at a time when God was not declaring the gracious covenant of the gospel, but vindicating the honour and just severity of his law; it became Elijah, a prophet of the law, and one appointed of God to be a severe reprover of the idolatrous king of Israel; it became him, I say, to vindicate the honour of God at such a time, and to prove his own commission by a severe instance of destroying the messengers sent to apprehend him. But now at the first establishment of the gracious and merciful covenant of the gospel, and in the days of the Messiah, whose character is, that he should come, not with severe judgments to compel, but with meekness and gentleness to persuade and entreat men to repent; and that he should be the saviour, not the destroyer of men: it is fit to proceed only by merciful and gentle methods, and to endeavour to win men by patience and forbearance.

And

And having thus said, he turned aside with his disciples to another village.

57. ¶ At another time, as Jesus was walking with his disciples in the road, there came a man to him, expecting (as it seems) that Jesus would shortly come to great honour and power; and he said, Lord, I will be from henceforth your constant attendant and follower.

58. But Jesus answered; Friend, if you expect to find any temporal interest or advantage by following me, you are much mistaken; for so far am I from being able to do any thing of that kind for *you*, that I have not so much as a house of my own wherein to lodge *myself*. Wherefore if you will indeed be my disciple, you must not only expect no temporal gains, but even be willing to part with what you now have.

59. ¶ Again; Another who upon Jesus's call had offered to become his disciple, and had begun to follow him, desired leave to go home and * see his father buried, and his family and estate settled, and then he would come again and follow him.

60. But Jesus answered him; Nay; do you, who have once forsaken the world by undertaking to be my disciple, continue without interruption to follow me and preach the gospel; which is a thing of far greater concern: And let those who are yet in the world, take care of their own worldly affairs.

61. ¶ Again; Another said to Jesus, Lord, I will follow you, and become

57 ¶ And it came to pass, that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests, but the Son of Man hath not where to lay *his* head.

59 And he said unto another, Follow me; but he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

61 And another also said Lord, I will follow

* It is not to be supposed that his father was then dead; but that he desired to stay till his father's death.

follow thee : but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him. No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

your disciple ; only suffer me first to take leave of my friends, and agree with them about settling my family, and put my worldly affairs in order.

62. But Jesus answered him, No preacher of the gospel who looks back with affection to temporal and worldly affairs, is worthy of this sacred ministry : Neither can any man be a worthy and perfect Christian, who presses not forward continually to greater and greater degrees of virtue, but draws back after the pleasures and vanities of the world.

C H A P. X.

Jesus sends out the Seventy to Preach, ver. 1. Obedience the Condition of Eternal Life, ver. 28. Charity must extend universally to all Mankind, ver. 30. Attention to the Doctrine of Religion, much better than an uneasy Diligence in External Services, ver 39.

1 **AFTER** these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly is great, but the labourers are few : pray ye therefore the Lord of the harvest,

1. **BUT** to return to the history.— After Jesus had sent forth his *twelve apostles*, he chose out also *seventy other disciples*, and sent *them* likewise, by two and two, to preach in all the cities and towns of the Jews, whither he himself designed to go afterward, that they might prepare the minds of the people before-hand to entertain *him and his doctrine*.

2. And he gave *them* their instructions, after the same manner as he had before done to the *twelve apostles*, saying, The doctrine of the gospel is begun to be made known to the world ; there is an expectation of it raised in

the minds of men, and many are in a disposition to entertain and believe it ; but there are few who are able and well fitted with courage and patience to preach it, and to instruct men in the ways of righteousness and truth. Pray ye, therefore, that God would be pleased to provide plenty of faithful, courageous, and skilful ministers, to be sent forth to preach the gospel to the world.

3. In the mean time, ye which are ready, go and begin this great work ; and promote, as much as ye are able, the conversion of all men. I know, ye will meet with great opposition from the cunning and malice of obstinate and incorrigible men ; but join prudence and courage with meekness and innocence, and by patience overcome all the attempts of your persecutors.

4. Be intent upon the business ye go upon ; and trust the providence of God to provide all things necessary for your preservation and support, and to dispose the hearts of good men to assist and maintain you. Burden not yourselves with any provision of money, clothes, or victuals ; neither let any man, whom you meet, delay or hinder you in your journey, by unnecessary ceremonies, or entering into discourse about any worldly business.

5. When ye go first into any house, give your blessing to the family, and pray for the prosperity of all that dwell therein.

6. If those that are there be pious and well-disposed persons, unprejudiced and prepared to receive whatever truths God shall please to discover to them, God, in answer to your prayers, will accordingly bless and prosper them.

that he would send forth labourers into his harvest.

3 Go your ways : Behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes : and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it : if not, it shall turn to you again.

But, if they be of a contrary disposition, your prayers shall return into your own bosom; and the blessings which they render themselves unworthy of, shall be redoubled from God upon yourselves.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

7. Continue also in the same house that ye first go into, establishing therein a lasting friendship, and remove not from one place to another all the time that ye tarry in any town. And partake freely of whatever they have, without thinking yourselves a burden to them. For as a workman has a just right to his wages, so, while ye are labouring for the benefit and eternal welfare of men, ye may well expect to be sustained by them for the present. And sincere men will be glad of this opportunity to express the sense of the benefits they receive from you.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

8. Moreover, whatever they set before you in any place where ye are entertained, be not solicitous about the *nature* or *kind* of the meat, but eat *with contentment*, and *without scruple*.

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

9. And when you enter upon your office, and begin to preach to them, prove your divine commission, by miraculously healing their sick, and curing all sorts of infirmities amongst them; and then assure them, that the kingdom of the Messiah, the religion of Christ, is just ready to be established among them; and exhort them to prepare for it by repentance and reformation.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

10. & 11. But if ye find any place so obstinate and incorrigible, that ye can meet with nobody therein, who will at all entertain you, or hearken to your doctrine, when ye depart thence, declare openly in their streets, That since

11 Even the very

ye

ye were sent thither not for *your own* gain, but for *their* instruction, and since they have wilfully rejected the gracious means of salvation which God has offered them by you, ye will be so far from taking any thing that belongs to them, that, on the contrary, ye will even shake off the very dust of their streets that sticks to your feet; testifying and denouncing that ye will have nothing more to do with them but leave them to the righteous judgment of God. Only bid them take notice, that the kingdom of God has been very near them, and the last covenant, or gracious revelation of his will by the Messiah, freely offered them; and since they have wilfully refused to accept its salvation, they must expect to feel its vengeance for their contempt.

12. Verily, I tell you, the destruction of Sodom and Gomorrah, shall appear to have been very tolerable in comparison of the calamities that shall fall upon such a city in the day of vengeance. And at the final judgment, better shall it fare with the inhabitants of Sodom and Gomorrah than with the inhabitants of such a city.

13. Wo unto you, therefore, ye cities of Judea. Wo unto you, Chorazin; Wo unto you, Bethsaida. For if God had vouchsafed to the cities of the heathen, even to Tyre and Sidon, the same offers of mercy, and the same means of conviction, which *ye* maliciously despise and obstinately reject; they would probably have long since repented in sackcloth and ashes.

14. Wherefore, the vengeance which God will inflict upon *you*, when he comes to execute his wrath, shall be

dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, then for that city.

13 Wo unto thee, Chorazin, wo unto thee, Bethsaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre

Tyre and Sidon, at the judgment, then for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ And the seventy returned again with joy saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning, fall from heaven.

19 Behold, I give unto you power to tread on serpents and
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more severe and intolerable than the destruction of Tyre and Sidon was; and in the day of judgment, the inhabitants of Tyre and Sidon shall have a more favourable sentence passed upon them than *you*.

15. And thou, Capernaum, which art now so flourishing and proud a city, shall shortly be laid level with the ground, by a strange and unparalleled desolation.

16. However, continued Jesus to his disciples; though I know that most of the cities of the Jews will despise and reject you, yet go ye according to my instructions, and offer to preach the gospel to them: That they who will hear you, may be convinced; and that they who will not, may be rendered inexcusable, and their condemnation may appear to be just. He that receives *you*, receives me: but he that rejects you, rejects me; and he that rejects *me*, rejecteth *God* that sent me.

17. ¶ Then the seventy disciples went out to preach. And when they had travelled and taught in many cities, they returned to Jesus with great joy, saying, Lord, we have, in confirmation of our doctrine, not only healed diseases, but have also, with great success, cast out devils in your name, and found all things subject to the power wherewith you invested us.

18. Jesus replied; Do not wonder that the evil spirits are subject to you; for God has already begun to destroy their power: And I now see in my mind the kingdom of the devil diminishing, and the doctrine of truth and righteousness spreading in its room over the world with an incredible swiftness.

19. In order to the accomplishing of which great design, as I have already
H give

given you commission, so I now again confirm to you a full power and authority, both over evil spirits, to dispossess and cast them out, and over all sorts of poisonous and hurtful creatures whatsoever, which the malice of the devil might make use of as instruments of mischief against you. So that nothing shall by any means be able to hurt you.

20. Nevertheless, let not this be the chief matter of your rejoicing, that even the evil spirits themselves are subject to you, and are cast out by you; for this is but a temporary power, and such as may be sometimes communicated even to a wicked man: But let this be your greatest comfort, and constant matter of joy, that by *knowing the will of God, and obeying his commands*, ye are become children of God, and heirs of everlasting life.

21. ¶ At that same time, Jesus considering with himself the unspeakable wisdom and goodness of God's dispensations towards mankind, rejoiced in his mind, and gave thanks to God, saying; I praise and magnify thee, O Father, the Almighty Creator and All-wise Governor of the world; that in the infinite wisdom of thy divine providence, thou hast so ordered the dispensations of thy mercy, that the mysteries of the gospel, and the methods thou hast appointed for the salvation of men, are not so much understood and embraced by the crafty and politic, the proud and conceited men of this world, as by those who are of modest and humble, of meek and well-disposed tempers. Most justly, O Father, hast thou so ordered things: For thus it became infinite goodness and infinite wisdom to do.

scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven.

21 ¶ In that hour, Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for it seemed good in thy sight.

22 All things are delivered to me of my Father : and no man knoweth who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, blessed *are* the eyes which see the things that ye see.

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

25 ¶ And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life ?

22. Then turning himself to his disciples, he said, The whole disposal of all things relating to the salvation of men, is now committed to me by God the Father. And as no one understandeth the nature of this dispensation and salvation by the Son, but God the Father, who has sent the Son into the world; so no man can understand in what manner God the Father will be worshipped and obeyed, but the Son to whom he hath committed the discovery of his will, and they to whom the Son shall reveal that discovery.

23. Again, Jesus talking with his disciples privately at another time, said unto them, Great is the happiness which God has vouchsafed to bestow upon *you*, in revealing to you plainly the great truths of the gospel, and making known to you the mysteries of his kingdom.

24. Assuredly, I tell you all the ancient prophets, and the greatest and holiest men of old, were desirous to have seen, and would have counted it their greatest happiness to have understood the things which are now fully declared to *you*; but they were not permitted; these things being discovered to them in shadows only and at a distance, which are now plainly and clearly revealed to *you*.

25. ¶ After this, as Jesus was disputing with the Pharisees and Sadducees about many questions, there rose up a certain scribe, one versed in determining questions, and deciding difficulties in the law : And with a design to make trial of Jesus's knowledge and judgment, and to observe whether he would teach any thing contrary to the law, he asked him, saying; Master, What do

you say is the *main and principal thing*, by which a man must attain that eternal life which you discourse about?

26. Jesus said, What doth the *law of Moses* determine in the case? What doth *it* propose as the condition of life and happiness?

27. The Scribe answered: That which the law commands is this; that we should love God *heartily, sincerely, constantly, and entirely*; and that we should love our neighbours as ourselves, so as to do to them in all cases as we desire they should do to us.

28. Jesus replied, You have answered well: Perform now these conditions; express your love to God, by *affectionate, sincere, constant, and universal* obedience to his commands; and testify your love to your neighbour, by doing as you would be done by: And you shall inherit eternal life.

29. The scribe approving Jesus's answer, but yet desiring to justify himself, and hoping to appear a very good man for being kind to those that dwelt near him, of the same nation, religion, or sect, he asked Jesus further, saying, When the law commands us to love our neighbour as ourselves, whom doth it mean by our *neighbour*, and how far must we extend that word?

30. Jesus answered; I will tell you by a plain similitude. [There was a traveller going down from Jerusalem to Jericho, and in the way he met with robbers, who stripped him and took away all that he had, and sorely wounded him, and left him upon the road almost dead.

31. Now it happened that a certain priest passed by that way, who one

26 He said unto him, What is written in the law? how readest thou?

27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain

tain priest that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour

would expect by his very place and office, professing great holiness and charity, should have assisted the poor wounded traveller: But when he saw him, he passed by at a distance on the other side, and went on his way.

32. A little after, a Levite came likewise to the same place, in his passage upon the road, of whom, if not for the sake of his religion, yet at least upon account of his tribe and profession, it might have been expected that he should have had compassion on his brother, and have relieved him in his extreme distress: But this man also only looked on him, and passed by without doing any thing for him.

33. & 34. At last a certain Samaritan, passing by that way, saw him, and took pity on him; and though a stranger to the nation, and an enemy to the religion of the Jews: yet in great charity he stopped, and went to him, and washed and dressed his wounds, and set him upon his own beast, and carried him to an inn, and saw all necessary care taken of him.

35 And the next day, being obliged to continue his journey, he called the master of the house, and paid him for the wounded man's lodging and other expences, and gave him strict charge to take further particular care of him till he should recover; and promised, at his return, to pay all the charges himself.]

36. Now, said Jesus to the scribe, Which of these three men do you think was properly the poor traveller's neighbour, and did the office of a neighbour to him; the priest and Levite that passed by and neglected him, or the Samaritan, who, though a stranger both

by birth and religion, yet with great charity assisted and relieved him?

37. The scribe replied, He that charitably assisted him, was, no doubt, his best neighbour. Then said Jesus, If the Samaritan acted herein the part of a good man, then do *you* go and imitate his example. Look not upon those only to be your neighbours who dwell near you, or are of the same nation, religion or sect; but think every one such, who stands in any need of your relief or assistance, however otherwise he may be a stranger to you. And so extend your charity to all mankind.

38. ¶ At another time, Jesus being in the town of Bethany with his disciples, an entertainment was made for him by Lazarus's sisters, Martha and Mary, at their brother's house.

39. & 40. Now these two sisters, were both of them pious women, admirers of Jesus, and desirous to testify their respect to him: but, according to their different tempers, they expressed the honour they had for him in different manners. Martha kept the house, and was extremely busy and solicitous to provide a handsome entertainment for Jesus and his disciples: Mary, on the contrary, little solicitous about the *bodily* provision and entertainment, sat down as a disciple at Jesus's feet, and with great diligence attended to all his discourses, for the improvement of her *mind*. At this, Martha, who had all the toil and trouble of providing the entertainment, was highly offended, and said to Jesus, Lord, it is with great pleasure that I take all this pains for your sake, but the work is too much for me to go

unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha, received him into her house.

37 And she had a sister called Mary, which also sat at Jesus feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

through alone; and my sister here sits still refusing to help me. I beseech you, command her to assist me in this present hurry of business; and that she sit down to hear your discourses at a more seasonable time.

41 And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things:

42 But one thing is needful. And Mary hath chosen that good part, which shall not be taken away from her.

41. & 42. But Jesus replied; O Martha, Martha, you perplex your mind, and are full of care and solicitude, about preparing this entertainment for me, which I accept indeed as a mark of your respect to me: But your sister's diligence and pious attention to my discourses, is a thing more acceptable to me, and more profitable to her; and I can never discourage her in choosing so good a part, but must commend her for it.

C H A P. XI.

Jesus teaches his Disciples how to pray, ver. 1. Prayer must be constant and importunate, ver. 5. God readier to give good Things than Men are, ver. 11. Jesus proves that his Miracles could not be worked by Magic, ver. 15. Obedience the only Qualification esteemed by God, ver. 27. Miracles will not convince the obstinate, ver. 15. and 29. Jesus upbraids the Jews for their Obstinacy and Hypocrisy, ver. 31. Shows, against the Pharisees, that moral Duties are more necessary than ceremonial Observances, ver. 39. And denounces Woe to them for their Hypocrisy, ver. 42.

1 AND it came to pass that as he was praying in a certain place, when he ceased, one of this disciples said unto him, Lord, teach us to

1. AT another time, when Jesus had been praying, according to his constant custom, one of his disciples, as soon as he had done, took that occasion to desire him to give them some instructions about the matter of their

H 4 . prayers,

prayers, as John the Baptist had done to *his* disciples; and that he would direct them, both what things they ought to pray to God for, and in what manner they might most acceptably express their petitions.

2. Jesus answered, When ye pray do not use a multitude of words and vain repetitions, but express your desires in such a short form as this. [Almighty God, the Creator and Governor of the world, and the most bountiful Benefactor of those who fear and obey thee, grant that all reasonable creatures may sincerely and heartily magnify and adore thee, and that all mankind may come to the knowledge and belief of the true religion. Grant that all who profess this thy true religion, may live in obedience to the laws thereof; and that men, as far as the infirmity of their nature will permit, may obey thee with proportionable sincerity and constancy here on earth, as angels and blessed spirits do in heaven.

3. Bestow upon us every day, so long as we shall continue in this mortal state, such a moderate supply of the necessaries and comforts of this present life, as may enable us to serve thee acceptably, and perform our duty with cheerfulness and vigour.

4. Forgive us all our past sins, which we have at any time committed against thy Divine Majesty, in the same manner as we readily and heartily forgive all those who have by any means injured or offended us. And for the future, either remove from us the occasions of temptation, or else give us strength to conquer and overcome them; and deliver us from all the evils which

pray, as John also taught his disciples.

2 And he said unto them, when ye pray, say, our father which art in Heaven, hallowed be thy name. Thy kingdom come Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

5 And

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For' a friend of mine in his journey is come to me, and I have nothing to set before him.

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him because he is his friend: yet because of his importunity, he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

10 For every one that asketh, receiveth:

either the malice of the devil, or the wickedness or misfortunes of the world, might bring upon us.]

5. & 6. In these and such like petitions ought ye to offer up your prayers and devotions to God; and that, affectionately and constantly, with frequency, importunity, and perseverance. For though I have warned you not to use a multiplicity of words and vain repetitions, which are commonly the effect of hypocrisy: yet ye ought by all means to be *frequent* and *importunate* in prayer; which is the evidence of a pious and devout mind, and will *much prevail* with God. *And this be illustrated to them by the following similitude.* Suppose, *said he*, a man goes to his friend at midnight, and tells him, that a stranger is just come to his house, and that he has nothing to entertain him with; and therefore earnestly desires, that though it be indeed an unreasonable time, yet that he would be so kind, in this case of necessity, as to lend him something to entertain his guest withal.

7. At first, perhaps, his friend will endeavour to excuse himself, and tell him, that both himself and his children, and all his servants are in bed, and therefore he cannot lend him any thing at this time.

8. But at length, if the man continues to urge and press him earnestly, and to be very importunate, he will rise and lend him whatever he has occasion for.

9. & 10. Even so God, who is far more beneficent and ready to do good to men, than they are to one another; though he does not perhaps immediately answer your prayers, yet if ye continue

continue to pray to him with importunity and perseverance, he will at last certainly grant you whatever is fit and expedient for you. Wherefore apply yourselves to God in all your necessities, by hearty and fervent prayer, with faith, earnestness, and constancy; and ye shall certainly obtain all your petitions; at least so far, and in such manner and degree, as is best and most useful for you.

11. & 12. *And this he further confirmed to them by another similitude to the same purpose, saying:* Even among you frail and mortal men, who are covetous, passionate and froward, no one, when his child asks of him any thing useful or necessary for life, will either absolutely deny to give it him at all, or give him any thing useless or hurtful in its stead.

13. Wherefore, if even wicked and peevish men, who are governed by irregular passions and wilful and unaccountable humours, are yet so far prevailed upon by mere natural affection, that they always maintain and give good things to their children; How much more will God, who is infinitely good and merciful, the gracious Creator and Preserver of all things, give the assistance of his Holy Spirit, and whatever else he sees necessary or convenient, to those who apply themselves to him in affectionate and constant prayer?

14. ¶ Upon another occasion, Jesus being calling out a devil, which had rendered the person possessed speechless, and had long deprived him of the use of most of his senses; and when the devil was cast out, the man immediately recovering his speech, and the

and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake: and the people wondered.

perfect use of his senses : The multitude that were spectators, both admired the Divine Power, and also applauded the great goodness and compassion of Jesus in working the miracle.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

15. But some of the envious and malicious Pharisees said, It is not by the power of God, but by confederacy with the prince of the devils, that this man casts out devils; and so he deludes the people, and entices them to neglect the law, and follow his new doctrines.

16 And others tempting him, sought of him a sign from heaven.

16. Others of them, pretending to distrust and suspect the miracles which he worked on *earth*, as if *they* might possibly be the effect of magic, bad him call for some miraculous sign directly from *heaven*, which might beyond contradiction demonstrate him to be sent of God, and to act by his power and commission.

17 But he knowing their thoughts, said unto them, every kingdom divided against itself is brought to desolation : and a house divided against a house, falleth.

17. But Jesus, knowing their thoughts, that they did not really desire any conviction ; but that all they said was merely out of envy and malice, he answered them thus : Nothing can be more perverse and unreasonable than this calumny which ye now raise against me, as if *these* miracles of *casting out devils* were worked by magic. For *what kind* of miracles are so impossible to be worked by confederacy with evil spirits, as these which I now work, in direct opposition to the interest of the devil's kingdom, and over the bodies and minds of men ? And what can be more absurd and impious, than to suppose the devil assisting in such miracles ?

18 If Satan also be divided against himself,

18. Wherefore, unless ye will suppose that the devil acts directly against himself,

himself, and works wonders in confirmation of a doctrine which immediately destroys his own kingdom and power; it is evident, that the miracles I work are by the power of God; and your accusation of me is most absurdly unjust and malicious.

19. Besides, some of your *own relations and disciples* have sometimes undertaken to cast out devils; and *these* ye never accused of holding correspondence with evil spirits: What reason then have ye to accuse *me* of so vile and base an imposture, who have never cast out devils by any worse means, or to serve any worse purpose? So that either these your own relations and disciples must condemn you of malicious partiality and unjust judgment, or else ye must needs acknowledge that it is by a truly divine power that I cast out devils.

20. And now, if the thing itself be evident, and ye cannot without the utmost absurdity and the most inexcusable malice deny it, that the miracles which I work are by God's immediate power, then here is a plain and undeniable demonstration, that I am really sent of God, that I act by his commission and authority, and that the doctrine which I preach, is for the establishment of his kingdom.

21. & 22. For as one's forcing his way into an enemy's house, and binding the owner, and seizing and carrying away all his goods by force, is a manifest and apparent proof, that he who so takes possession of the house, is stronger and more powerful than the former possessor: So my casting out devils by a word of command, and that, in order to destroy their kingdom

how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub.

And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace.

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He

23 He that is not with me is against me; and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith I will return unto my house whence I came out.

25 and when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there: and the last state of that man is worse than the first.

and dominion over men, and to establish a doctrine destructive of their power in the world, is an evident demonstration, that I act by a power and authority opposite and superior to theirs.

23. When two great powers are at such irreconcilable enmity one against the other, that the advancement of the dominion of either of them, must needs be founded on the ruins of the other; in such a case, even he that only forbears joining with one side, is thereby justly reputed to be against it.

* How much more then is it evident, that I, who have been so far from promoting, that on the contrary, all my works and doctrines have been actually directed to this one end, to destroy the power and kingdom of the devil; How evident, I say, is it, that I have really acted in opposition to that enemy of mankind? And whosoever will not join with me in this great work, shall be looked upon to be against me.

* See Note
on Matt.
xii. 30.

24. 25. & 26. But as for *you*, hypocritical Jews and Pharisees, I know ye will not believe me, nor be convinced by any proofs, to acknowledge the truth, nor be persuaded by any merciful invitations of providence to repent and obey the gospel. I will tell you therefore, by an easy similitude, what the event of this will be, and how God will deal with you. As an evil spirit, when he is cast out of a man, wandereth through the world, and not finding entertainment elsewhere, returns to the same man again; and if he finds him disposed to receive him, enters into him again; and not only so, but also brings many other evil spirits with him; so that the state of that man becomes

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ten times worse than it was at first : Even thus shall it be with *you*. God by offering you the gracious terms of the gospel, has begun to break the power of the devil, and to destroy his kingdom among you : But if ye reject this mercy, and still retain your hypocrisy, superstition and malice ; the power of the devil will more prevail among you than before ; and filling you with more incurable wickedness and impenitence than ever, will fit you for a most dreadful and exemplary destruction.

27. ¶ While Jesus was uttering these, and many other like things in the audience of the people ; a woman in the midst of the crowd, astonished at his discourses, and surprised with admiration at the wisdom and authority with which he spake, cried out aloud, saying, Happy is the woman which brought into the world a person of such excellent wisdom and knowledge ; and thrice happy are all his relations, who have the continual enjoyment of such a blessed conversation.

28. But Jesus replied, Yea ; much rather blessed are they, who attentively hear, and readily believe, and sincerely obey the gospel which I preach ; for this is to be more truly and nearly akin to me, than by consanguinity or any earthly relation ; and is really a greater honour, excellence, and happiness, than to be my mother, brother, or sister.

29. ¶ In the mean time, the multitude increased and gathered about Jesus more and more : And he *continued* his foregoing discourse, upon the subject of the Pharisees malice and hypocrisy, saying, This present generation of men are a very perverse and degenerate race : I have done many mighty works

27 ¶ And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed *are* they that hear the word of God and keep it.

29 ¶ And when the people gathered thick together, he began to say, This is an evil generation : they seek a sign, and there shall no sign be given it, but
the

the sign of Jonas the prophet.

to prove my commission, and yet they believe me not ; I have cast out devils in their presence, and this they ascribe to a confederacy with those wicked spirits ; I have worked several other miracles before their eyes, and still they require more signs of me to demonstrate my divine authority. Assuredly, I tell you, God will not gratify their unreasonable and perverse demands, nor grant them any more signs ; but only one such sign, as was that of the prophet Jonah, to render them *inexcusable*.

30 For as Jonas was a sign unto the Ninevites, so shall also the son of man be to this generation.

30. For as Jonah, having been three days buried in the sea, in the fish's belly, and afterwards being cast up again alive, was a demonstration to the Ninevites, that God had sent a true prophet among them, to declare to them the necessity of a speedy repentance : So Christ, after he shall be killed and buried in the earth, shall rise again on the third day ; and this shall be a sign to the men of this generation, and the last sign that God will vouchsafe to give them, to move them to repent, and avoid their final destruction.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them : for she came from the utmost parts of the earth to hear the wisdom of Solomon ; and behold, a greater than Solomon is here.

31. And because they will not by this last sign be worked upon to repent, therefore they shall, as I said, appear more *inexcusable* than all that have ever been before them ; and their condemnation must be acknowledged to be most just. The queen of Sheba, when she heard in a far country the fame of Solomon's wisdom, took a very long journey on purpose to satisfy herself of the truth of what she had heard, and to see and admire the wisdom of that renowned prince ; but the men of this generation, having a teacher of far greater wisdom and knowledge, offering

fering himself to instruct them in their own streets, yet despise and reject him.

32. The men of Nineveh, when they heard the preaching of Jonah, though he was a mean person and of no authority; though he continued among them but three days, and worked no more miracles after his first deliverance in the sea, were yet moved by his denunciations, and brought to repentance. But the men of this generation, though they have Christ himself sent to preach to them; though they for a long time together hear his doctrine and see his miracles; though they wonder at the authority and plainness of his discourses, and are astonished at the power by which he acts, yet they are not by all these things persuaded to repent.—Therefore, I say again, they shall be destroyed with an unparalleled desolation, and this their punishment shall appear to be most just and necessary.

33. They pretend, indeed, to have a spirit of piety, and a zeal for the service of God: but if they really had any such disposition of mind, they could not, as they do, reject divine truths after all reasonable conviction, and neglect the practice of religion which they would seem to profess. For as no man lights a candle to hide it under a vessel, but to set it in a candlestick, that it may give light to the whole house; so there is no one who has really a spirit of piety and a zeal for the service of God, but will express and evidence that disposition of mind by an unprejudiced willingness to receive all divine truths upon sufficient conviction, and by a real and substantial

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas is here.

33 No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel: but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye; therefore when thine eye is single, thy whole body also is full of light, but when *thine eye* is evil, thy body also is full of darkness.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

obedience to all the commands of God, whom he pretends to worship and honour.

34. But the true reason why the men of this generation reject the doctrines of God, and persist in impenitence and disobedience, is, because their very *mind and judgment of things* is corrupted by insincerity, and by an obstinate resolution not to entertain some certain truths which cross their vicious habits and inclinations, notwithstanding whatever evidence they may bring along with them. And this is indeed a sufficient cause of incorrigibleness. For, as the *eye* is to the guidance of the *body*, so is this *judgment of things* to the direction of the mind. If a man's *judgment of things* be not biased and vitiated, there is hope of such a man's conviction and reformation; but as, when a man's *eyes* are put out, his whole body must, of necessity move in darkness; so, if the *judgment of a man's mind*, which ought to be the guide of his actions, be itself corrupted by insincerity and obstinate vicious prejudices, there is no hope, but such a man must continue in error and wickedness.

35. & 36. Let every man therefore, above all things, consider and take care, that the judgment and disposition of his mind be not corrupted by obstinate prejudices, and vicious affections; for, in that case, even his very guide becomes his seducer, and his light itself is darkness. But, if a man's disposition be sincere, if his judgment be free from prejudice, and his mind from evil affections, his actions will easily be governed by truth, and the course of his life will probably be pious and good.

37. ¶ While Jesus was preaching in this manner, a certain Pharisee came, and invited him to dinner. And Jesus, refusing no opportunity of instructing and doing good to all men, of any sect whatsoever, went, and sat down to meat with him in his house.

38. And, when they were sat down, the Pharisee wondered that Jesus began to eat, without first washing his hands, which rite the Pharisees superstitiously observed, never to sit down to meat without washing their hands immediately before, lest they should happen to be defiled.

39. But Jesus answered him, saying, It is with great hypocrisy and superstition, that ye Pharisees observe these outward ceremonies. For, as if a man should be very nice in keeping clean the outside of his cup, and not at all regard how dirty it is within, even so ye are very strict in observing these external rites and unnecessary washings of the body, while your minds and consciences are full of covetousness, injustice, and all unholiness.

40. Whereas, on the contrary (so foolishly perverse are *your* injunctions), God infinitely more regards the purity of the mind, than the cleanness of the body, and has very little esteem for ceremonial performances, in comparison of moral and eternal duties.

41. Wherefore if ye will be really holy and religious, be careful, in the first place, to be exact and conscientious in the performance of those duties which are of a moral and eternal obligation; such as justice and righteousness, equity and mercy, liberality and charity, and ye need be the less solicitous about outward and ritual obser-

37 ¶ And as he spake a certain Pharisee besought him to dine with him: and he went in and sat down to meat.

38 And when the Pharisee saw it he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do you Pharisees make clean the out-side of the cup and the platter; but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without make that which is within also?

41 But rather give alms of such things as you have: and behold, all things are clean unto you.

42 But wo unto you Pharisees: for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Wo unto you, Pharisees: for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Wo unto you, scribes and Pharisees, hypocrites: for ye are as graves which appear

vations, which do not really make a man clean or unclean, holy or unholy, in the sight of God.

42. But wo unto you, hypocritical Pharisees. For ye, as I said, are superstitiously scrupulous and precise in matters of smaller importance, in things of trifling niceness, and dispute in tithing a few inconsiderable herbs; but the things of great and eternal obligation, justice and equity, mercy and charity, faithfulness and truth towards God and man, these things ye utterly and shamefully neglect; whereas, on the contrary, though those other smaller things ought not, in their due place and proportion, to be altogether slighted, yet these great and important duties, which are the principal part of the law of God, and of unchangeable obligation, ought certainly to be the first and most especial care of your lives.

43. Wo unto you hypocritical Pharisees. For, under pretence of being of a stricter and preciser sect than other men, ye nourish in your minds those most hateful vices of pride and ambition, expecting to have a great deference and respect paid you by the people. In the places of God's public worship, ye ambitiously strive to fix yourselves in the uppermost seats; and in the open streets ye applaud yourselves in receiving the praises and compliments of men, and covet to hear the people, with great reverence and esteem, call you *masters* and *fathers*, heads of sects, and authors of doctrines.

44. Wo unto you hypocritical scribes and Pharisees. Ye may, for your hypocrisy, be well compared to either pulchres of the dead. For

either appear not at all, or perhaps are covered with stones, white *, clean, and adorned on the outside, but within they are full of all sorts of corruption; so ye, by your outward appearance, conceal your hypocrisy from men; and not only so, but perhaps are esteemed, moreover, to be extraordinary holy and religious persons; but really, and in your hearts, ye are full of all manner of wickedness and uncleanness.

* See Matt.
xxiii. 27.

45. At these words, a certain scribe or expounder of the law, offended at the great freedom or liberty of speech wherewith Jesus reproved the hypocrisy of the Pharisees, interrupted him saying, Master, in talking at this rate, you reproach *us* also, and reflect on us, more than is fit to be allowed, considering the gravity and dignity of our profession.

46. But Jesus answered him, Yea, wo unto *you* also, ye scribes and expounders of the law; for ye expound the law in the strictest and severest sense, and impose upon *other men* the utmost rigour of its commands; and not only so, but ye add, moreover, numberless burdensome precepts, and vain traditions of your own; but *ye yourselves*, at the same time, take no care to practise so much as the most necessary and important moral duties, of eternal and indispensable obligation.

47. Wo unto you, ye hypocrites; for, while ye yourselves are no less wicked and cruel, than those who persecuted and murdered the prophets to God in ancient times, ye pretend to *rejoice* great veneration for the memory of the prophets; and, to testify your respect to those holy men of old, by

not, and the men that walk over *them*, are not aware of *them*.

45 ¶ Then answered one of the lawyers: and said unto him, Master, thus saying, thou reproachest us also.

46 And he said, Wo unto you also, ye lawyers; for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Wo unto you: for ye build the sepulchres of the prophets, and your fathers killed them.

repairing and adorning their tombs. And ye say, If you had lived in those days, when your ancestors murdered the prophets, ye, who are their children, would not have been guilty of so impious a fact.

48 Truly ye bear witness that ye allow the deeds of your fathers : for they indeed killed them, and ye build their sepulchres.

48. Nay verily, but ye are indeed, as ye say, the children of those who murdered the prophets ; and ye approve yourselves their genuine offspring, by being like them, and imitating their wickedness. Nay, notwithstanding your hypocrisy in building the tombs of the prophets, and pretending to have a great veneration for their memory, ye will yet even exceed the cruelty and malice of your ancestors in this very instance, of persecuting and destroying the messengers of God.

49 Therefore also said the wisdom of God, I will send them prophets and apostles : and *some* of them they shall slay and persecute :

49. For God, in the all-wise dispensations of his providence, has determined to send amongst you, other prophets and holy men, to persuade you to repent, and to instruct you in the doctrine of true religion ; but ye will persecute and slay them, with unparalleled cruelty and impiety.

50 That the blood of all the prophets, which was shed from the foundation of the world may be required of this generation ;

50. & 51. Wherefore, since your wickedness will exceed the wickedness of all former ages, I tell you, the punishment that shall be inflicted by divine vengeance upon the men of this present generation, shall be as great and dreadful as if not only the forefathers of this people, in their several ages, but the men who are now alive, had in their own persons been the murderers of all the righteous and good men, who have been unjustly martyred from the time of Adam to this very day. Yea, assuredly, such a horrible punishment as this, shall without mercy,

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple : verily I say unto you, it shall be required of this generation.

be inflicted on the men of this present generation.

52. Wo unto you, scribes and expounders of the law; for, while ye take upon you to be the only interpreters of the scripture, ye hinder the people from all useful knowledge and wise instruction. And neither yourselves obey the commandments of God, nor do ye suffer others (who are else well disposed) through your false comments and vain traditions, to obey the law in simplicity and sincerity.

53. & 54. ¶ While Jesus was speaking these things, the scribes and Pharisees, who could not bear to have their vices so openly reprov'd, frequently interrupted him with insinuating questions, and vehemently provok'd and urg'd him to say many things, in hopes that they might cause him to utter something before the people, out of which they might afterwards pick matter of accusation against him.

52 Wo unto you lawye s: for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in, ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him,

C H A P. XII.

Jesus warns his Disciples against Hypocrisy and fearfulness in Preaching, ver. 1. Refuses to meddle in determining a Dispute about an Inheritance, ver. 13. And warns his hearers against Covetousness and worldly mindedness, ver. 15. Of the Opposition between the Cares of this World and the next, ver. 22. Of the Necessity of Watchfulness, ver. 35. The Reward of good, and the Punishment of bad Ministers, ver. 42. Knowledge a great Aggravation of Sin, ver. 47. Persecution must be expected, ver. 49. The Jews inexcusable in not knowing Jesus to be the Messiah, ver. 54. Repentance must not be deferred, ver. 58.

1 IN the mean time, when there were gathered together an innumerable multitude of people, inso-much that they trod one upon another, he began to say unto his disciples first of all, Beware of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness, shall be heard in the light: and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

1. NOW when a vast multitude of people was gathered together about Jesus, so that they were not able to come near him, but pressed and almost trode one another down, Jesus began again to instruct his disciples, saying, Above all things beware of that Pharisaical hypocrisy, which corrupts all good actions, and renders even the most specious pretences to piety, odious and contemptible before God and men.

2. & 3. For nothing can long be concealed, but will sooner or later be discovered and made public. Be not therefore like the hypocritical Pharisees, pleasers of men, studying to make an outward appearance of piety, and neglecting the great inward duties of religion; but let your most secret actions be such as will bear the test of being made public before all men. And when ye teach others, speak not for the applause of men, but truth. Conceal none of the things wherein I have instructed you, whether they will be acceptable

to men, or not ; but, with courage and constancy, declare my doctrine ; and what ye have hitherto learned and discoursed privately only among yourselves, that preach ye from henceforward in the most public places, and proclaim it openly to all the world.

4. And be not afraid of *men*, though they be highly offended and angry at your doctrine. For the utmost effect of their malice, can extend only to the killing this mortal body, and depriving you of this frail and uncertain life, which, when they have once done, they have no more power to hurt you any farther.

5. But I will tell you, whom you may, and ought to fear. Fear God, whom if ye provoke him by neglecting your duty and disobeying his commands, hath power not only to kill the body, but also to destroy the soul for ever. Yea, above all things, I say, fear *him*.

6. & 7. But be not afraid of *men*, who at the worst can kill only the body ; and even this they cannot do, without the permission of your heavenly Father. For if the providence of God watches over all things, so that not one of the smallest and meanest creatures upon the earth can perish without his knowledge and disposal, how much more does the same divine Providence watch over *you* ? So that not so much as a hair falls from your head without the knowledge of God : And if so, then much less can any man take away your life without his permission.

8. & 9. Rely therefore on the Providence of God for protection, knowing that he can and will deliver you from the malice of your enemies,

4 And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do.

5 But I will forwarn you whom you shall fear : Fear him, which after he hath killed, hath power to cast into hell ; yea I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God ?

7 But even the very hairs of your head are all numbered. Fear not therefore : ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

9 But he that denieth me before men, shall be denied before the angels of God.

10 And

whenever his infinite wisdom sees it expedient. But if he does not think fit to deliver you from this trial, but suffers the wickedness of men to proceed so far as even to take away your lives; yet let not *that* discourage you from continuing to profess the truth. For your recompence in that case will be infinitely greater than your loss; and, on the contrary, the saving of your life by deserting the truth, would be beyond comparison a greater damage. For he who, notwithstanding all the terrors of persecution, perseveres resolutely in the profession and practice of the truth, shall be owned by me before God and angels as a worthy disciple, and shall receive the reward of eternal life. But he who, for fear of men, renounces and is ashamed of his profession, shall be denied by me before God and angels, as an unworthy disciple, and shall be rejected and perish.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

10. (Nevertheless, if any man, through ignorance, surprise, or infirmity, says or acts any thing in opposition to me or my religion, such an one may afterward, upon better consideration, repent and be forgiven. But whosoever obstinately, and by such a degree of malice as that whereby the Pharisees ascribed my divine miracles to the power of the devil, resists and blasphemes the Spirit of God, which is the last method of salvation, to such a one, God will not afford any further conviction, nor grant any more means of repentance and forgiveness.)

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought

11. Be courageous therefore, I say, in the profession of the truth. And when men bring you before magistrates and rulers, to be accused for your doctrines, and judged as criminals,
be

be not solicitous what to say in your own defence, nor make any studied apologies for yourselves.

12. For your works and doctrine shall be their own vindication: And the Spirit of God, which provides all other things necessary for the propagation of the truth, shall also furnish you with a present defence.

13. ¶ While Jesus was speaking these things, one of the company said to him: Sir, I believe you to be an extraordinary prophet; I beseech you, make use of your wisdom and authority, to oblige my brother, who unjustly detains from me my share of the estate, to do me right.

14. But Jesus answered him: No, this is not the business upon which I was sent into the world. I have work of much greater importance, and more general concern to do. My business is, to instruct men in the great truths of religion, and to direct them in the way to eternal happiness; and I will not intermeddle in determining any of your particular temporal concerns.

15. ¶ Having thus rejected the man's petition, Jesus took this occasion to warn his disciples, and all the people, of the evil of covetousness, saying: Take heed and beware, that ye set not your heart upon riches, nor esteem them as your chief and principal happiness: for so far are they from being really so, that, on the contrary, the true enjoyment and comfort of life does not at all depend upon a man's having many and great possessions; and most miserably are those men deluded, who are extremely solicitous about them as their chief good, and promise themselves all possible happiness in the enjoyment of them.

how or what thing ye shall answer, or what shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And

16 And he spake a parable unto them saying, The ground of a certain rich man brought forth plentifully.

17 And he thought within himself, saying, What shall I do because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich towards God.

16. *For the confirming and illustrating which great truth, Jesus added and spake to the people the following parable.* There was a certain rich man, said he, whose ground brought forth a very great crop, so that all his barns were not sufficient to contain it.

17 & 18. Whereupon the rich man, considering within himself how he should dispose of all his vast treasure, came at last to this resolution; that he would pull down his old barns, and build new ones, more and larger than the former; and that in them he would treasure up this great plenty, sufficient for many years.

19. And then he thought that having laid up so many goods in store for a long time to come, he might safely take his ease, fare deliciously every day, live splendidly and voluptuously, make merry with his friends, and not fear that any thing could deprive him of this happiness, or that so great a provision could ever come to an end.

20. But now, said Jesus, mark the event, and observe the extreme folly of this man, and how fatally he deceived himself. For at the very instant that he was applauding himself in his own mind, promising himself much pleasure, and calling himself a happy man, God struck him suddenly with a mortal disease, and all his contrivances perished in a moment.

21. Even this is the very case of all those, who having great possessions in this present world, and having their minds wholly intent upon temporal enjoyments, make no use of their riches to any such purposes, of promoting either the honour of God, or the good
of

of men, by which they might secure to themselves a treasure in the world to come.

22. *Furthermore, Jesus continued to warn his disciples against setting their hearts on the things of this present world, saying: Since it is evident, that a too eager affection after temporal enjoyments does divert mens thoughts from better things, and is inconsistent with a truly wise and religious temper of mind; therefore be careful so to frame and dispose your thoughts, as not to be* * *very solicitous about the things of this present life, such as meat, drink, and clothing; but, with a moderate industry for the attainment of necessaries, rely upon the Providence of God for a continual supply of these things.*

* See note
on Matt.
vi. 25.

23. For he who at first created you out of nothing, and gave you life and being without any knowledge or care of yours, will now much more provide things necessary for your preservation and maintenance, without your being unreasonably solicitous about it.

24. Consider the other creatures of God; the birds, beasts, and plants, things far inferior to *you*, and of much less value in the sight of God. Consider how God, without their being able to provide for themselves beforehand, or so much as to foresee their own wants; preserves and nourishes even these meaner creatures, and wonderfully furnishes things necessary for their subsistence in their several seasons. How much more, then, will his All-wise Providence provide for *you*, whom he hath created with so much greater excellencies, and to much nobler ends?

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is* more than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse, nor barn, and God feedeth them. How much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit ?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest ?

27 Consider the lilies how they grow : They toil not, they spin not : and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven : how much more *will he* *clothe* you, O ye of little faith ?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

25. & 26. But besides ; observe what a great folly it is, to be anxious and solicitous about things wholly out of your own power. It is God alone that, without any care of yours, gave you bodies ; and it is God alone, who without your knowledge, nourishes and causes them to grow secretly and insensibly. Ye yourselves cannot, by any art whatever, so much as add one inch to the growth of your bodies, or one moment to your * age. Wherefore if ye are not able to do so small a thing as to increase your stature a little, how vain is it to be anxious about things much more out of your power ? And if ye cannot be sure to prolong your lives so much as one single moment, how great a folly is it, to be disturbed and solicitous about a much longer time to come ?

27. And as for clothing, why should ye be so extraordinary solicitous about that ? Consider the flowers of the field, how they are not capable of taking any the least care, or making any manner of provision for themselves ; and yet God clothes them with inimitable beauty, far beyond all the glories even of Solomon's court.

28. Consider I say the flowers of the field. For if God so delicately clothes those short-lived plants, which are but of a few days continuance at the most, how much more reason have ye to depend upon his care and providence, O ye diffident and distrustful men !

29. & 30. Be not therefore anxiously solicitous for the things of this present world, for meat, drink, and clothing ; neither be ye of doubtful and suspicious, of ill-presaging and distrustful or fearful

fearful and superstitious tempers. It is enough that the Gentiles, who know not God and his true religion, torment themselves with these vain fears. Ye, who are well assured that all your wants are known beforehand to a merciful and good God, and that all things are under the direction of his wise providence for your advantage; ye, I say, who have this knowledge, ought by no means to let your minds be wholly employed and taken up with such mean and low concerns.

31. But make it the chief and principal business of your lives, to understand rightly the will of God, and to obey sincerely his whole commands; and all these temporal things, of smaller concern, shall be abundantly supplied to you by his divine Providence.

32. Fear not, ye little flock, ye who have forsaken the wicked world, and left the multitude, to become my disciples. It is the good pleasure of God to bestow upon you an everlasting kingdom, and a happiness which shall have no end. Much more will he give you all the necessities of this short and transitory life. And if not, yet the wants of this life bear no proportion to the happiness of that which is to come.

33. Part ye therefore cheerfully with all things here, to secure to yourselves a treasure in that future state. * Sell what you have, and distribute out of your abundance, to supply the necessities of those that want. Remit your wealth into the other world, by alms and charity to the poor. Lay up for yourselves, by liberality and good works, a treasure of rewards in heaven; which will not, like earthly riches, be

30 For all these things do the nations of the world seek after: and your Father knoweth that you have need of these things.

31 ¶ But rather seek ye the kingdom of God, and all these things shall be added unto you.

32 Fear not, little flock; for it is your Fathers good pleasure to give you the kingdom.

33 Sell that ye have and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

* See note on Matt. vi. 25.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and your lights burning ;

37 Be yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh they may open to him immediately.

37 Blessed are those servants, whom the Lord when he cometh shall find watching ; verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants,

liable to be taken away from you, either by fraud or violence, or to be consumed by accidents and losses.

34. Let your treasures, I say, be in heaven, that your hearts and affections may be there also. For where every man's treasure is, there also must his thoughts of necessity be. If the riches of this present world be the thing which you esteem your chief good, here also will your hopes and fears, your desires and expectations, your thoughts and designs be ; and you will never be able to preserve that pious, resigned, and heavenly temper of mind, which the Christian religion indispensably requires. But if the happiness of heaven be your chief treasure, your heart also and affections will be constantly fixed and settled there.

35. & 36. And because the time of your Lord's coming to judgment, is secret and uncertain ; therefore be sure not to defer your preparation from one time to another, but make yourselves ready immediately, and, by a steady faith, and continued course of good works, be provided at all times to expect without surprise the coming of your Lord : Like servants standing in a continual readiness, and waiting for their master's coming home, that they may let him in immediately as soon as he knocks.

37. & 38. Assuredly, I tell you, as an earthly master rewards such faithful and diligent servants with great honour and preferment in his family, so Christ will reward the watchfulness of such disciples, with a particular share of his own honour and glory in his kingdom, whom he shall find ready
and

and prepared at all times to receive him whenever he comes.

39. It is a small thing, if ye knew before-hand the exact time of your Lord's coming, to make some slight and sudden preparation to entertain him. There is no man so negligent and sluggish, who if he were told beforehand at what time of night the thieves had appointed to break into his house, would not take care to watch and prevent them at that hour. But a truly diligent and careful person, must watch to fortify and secure himself at all times, against unknown and unexpected attempts.

40. Even so ye therefore, since ye know not the time when your Lord will come to call you to an account, ought to be at all times ready and prepared to expect him.

41. Then Peter asked Jesus; Lord is it to *us* your apostles only that you intend to apply this similitude, or do you speak to all in general?

42. Jesus answered; I speak, as to you more particularly, so to all in general, according to their several proportions, whom God has entrusted with any number of talents or opportunities of doing good in his church.

43. Blessed and happy is that servant, whatsoever he is, and whatsoever his particular office be, whom Christ at his coming shall find employing his gifts and opportunities, according to his ability; to the service of God, and to the best improvement of himself and others.

44. Verily I tell you, he will reward the fidelity and diligence of such a disciple, with a very great degree of glory in the kingdom of heaven.

39 And this know, that if the good-man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* their portion of meat in due season?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men servants, and maidens, and to eat and drink, and to be drunken:

46 The lord of that servant will come in a day when he looketh not for him, and in an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant which knew his lords will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes.

48. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth: and what will I, if it be already kindled?

45. & 46. But if, on the contrary, such a disciple as God has intrusted with any office in his church, or any particular talents and means of doing good whatsoever, shall begin to flatter himself that God's judgments are far off, and shall neglect his duty, and give himself up to pride, idleness and luxury; God will surprise such a one suddenly in his security and unexpectedly cut him off in the midst of his wickedness; overwhelming him with strange and sudden judgments *here*, and assigning him a portion in eternal misery *hereafter*.

47. & 48. It is to *all* men therefore in general, I say, that the warning I gave you about the necessity of continual watchfulness and diligence, ought to be applied. Only with this difference; that every one's obligation to this duty, is in proportion so much the greater, and his punishment, if he neglects it, will be so much the severer, by how much he has more means and greater advantages of knowing, and of obeying the will of God. He that sins against clearer knowledge and greater opportunities of doing good, shall be more severely punished than he that sins through ignorance and weakness. And to whomsoever God hath committed a great trust, of him according to the rules of common equity, he will expect a greater and more diligent service.

49. ¶ And now, behold I send you forth into the world, among wicked and cruel men: Where you must not expect, that my religion will be entertained in the purity and simplicity, in the love and peaceableness of it; but

on the contrary, that by opposing the lusts and passions, the prejudices and superstitions of men, it will cause great divisions and strifes, great enmities and persecutions in the world. Nay, these contentions are *already* begun to be raised; and the fire of persecution is *already* kindled.

50. I myself must undergo the first effects of it, in suffering a cruel and ignominious death: And I am uneasy and straitened in my own mind, with an earnest desire of having this great work finished.

51. After which, do not imagine that the gospel you are to preach, will be received peaceably in the world. For so far will it be from that, that on the contrary, as I have said, it will raise great divisions and contentions, great hatred and enmities among men.

52. & 53. Nay, to such a height will these enmities and persecutions upon account of religion arise, that men will not only break through all the bonds of humanity, but also all the obligations even of natural affection and relation, in persecuting and destroying one another: So that a man's greatest enemies, shall be those of his own house or family; and his nearest relations, his cruelest and most implacable persecutors.

54. & 55. ¶ After these things, Jesus took occasion to reproach the unbelieving Jews for their partiality and hypocrisy, saying; Ye are skilful enough in other cases, to observe the signs and token of things that are about to come to pass: Ye are expert and diligent enough in things of the smallest concern, to make good guesses and observations: Ye can preface from the ap-

50 But I have a baptism to be baptized with, and how am I straitened till it be accomplished?

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.

52 For from henceforth there shall be five in one house divided three against two, and two against three.

53 The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother: the mother-in-law against her daughter-in-law and the daughter-in-law against her mother-in-law.

54 ¶ And he said also to the people, When you see a cloud, rise out of the west straightway ye say, There cometh a shower; and so it is,

55 And when ye see the south wind blow, ye say there will be heat; and it cometh to pass.

56 Ye

pearance and colour of the sky, from the motion of the clouds, and from the blowing of the wind, what weather is like to be the next morning or evening.

56 Ye hypocrites, ye can discern the face of the sky, and of the earth: but how is it, that ye do not discern this time?

56. Why then, ye hypocrites, if ye were not blinded with obstinacy and wilful prejudices, can ye not in matters of far greater moment learn to observe the periods and revolutions of things, the various methods and wise dispensations of Providence towards mankind? Why can ye not study, from the predictions of the ancient prophets, and from the present circumstances of things, compared together, to know the times and the person of the Messiah?

57 Yea, and why even of yourselves judge ye not what is right?

57. Nay, though ye had none of these tokens to assist and direct you, why can ye not even of your own consciences, and by the bare reason and equity of things, learn to judge what is fit and right?

58 ¶ When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

58. & 59. In temporal affairs your own reason will tell you, that if a man be about to be brought in judgment upon an accusation which he cannot escape, his only prudent way is to agree with his adversary in time, and make an end of the difference, before sentence be past upon him, and he be put in prison. Why then do ye not likewise see in matters of religion, that it is highly reasonable and necessary for you to repent and reform immediately, while God graciously affords you time and space of repentance; before judgment overtake you, and ye perish irrecoverably?

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

C H A P. XIII.

The Punishment of some, a Warning to others; and that temporal Afflictions afford no Judgment of the Measure of God's Anger, ver. 1. God will not always bear with Sinners, ver. 6. Jesus cures a crooked Woman, ver. 10. The Parable of the Mustard-seed, ver. 19. Of the Leaven, ver. 21. Repentance must not be deferred, ver. 25. Obedience the indispensable Condition of Salvation, ver. 26. Jesus despises Herod, ver. 31. And laments over Jerusalem, ver. 34.

1. **A**BOUT this time, as Jesus was teaching and instructing the people, some that were present took occasion to mention to him the hard fate of certain Galileans, whom Pilate the Roman governor, for holding some opinions contrary to the power and authority of the Romans, had surpris'd as they were offering sacrifice, and fell upon them suddenly and slew them.

2. Whereupon Jesus said to them that mentioned the story; do you think that those few Galileans, who thus perished, were greater and more notorious sinners than all the rest of the nation; because God suffered them to fall by so severe and unexpected a calamity?

3. I tell you, No: But the wisdom of Providence permitted these men so to perish, only for an example to others altogether as great sinners as they, to bring them to repentance. And assuredly, unless ye *do* repent, ye shall *all*, even your whole nation, be destroyed by as fore a calamity, and by

THERE were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but except ye repent, ye shall all likewise perish.

as dreadful a slaughter, as these very men were.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable: A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none.

7 Then he said unto the dresser of his vineyard, Behold these three years I come seeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground?

4. In like manner, those eighteen men, who were killed by the fall of the tower of Siloam; do you think that they were greater sinners than all the rest of the inhabitants of Jerusalem?

5. I tell you, No: But God made *them* an example, to bring *you* to repentance. And verily, if ye do not repent, ye shall all perish in as dreadful and exemplary a desolation of the whole city, as these men did in the ruins of that one turret.

6. Which severe warning, that it might make the deeper impression upon the people, Jesus added the following comparison to confirm and enforce it. [A certain man, said he, had a fig-tree planted in his vineyard; which when he expected it should have been full of fruit, it brought forth none.] Thus God chose the nation of the Jews to be his peculiar people, expecting that they should serve and obey him with fidelity and constancy; but they revolted from him, and degenerated into a wicked and impenitent people: And thus likewise every particular wicked man, when God expects of him the fruits of virtue and righteousness, brings forth on the contrary sin and folly.

7 [Then the man said to his vine-dresser; I have come with great patience year after year, looking for fruit on this fig-tree, and yet find none, cut it down, and let it cumber my ground no longer.] Thus God, seeing the obstinacy and impenitency of the Jews; after much long-suffering, resolved with himself at last to destroy them utterly: And the like also he determines, con-

concerning every particular impenitent person.

8. & 9. But the vine dresser replied; Sir, have patience one year longer, and I will take some pains with it, and dig about it, and dung it, and try if I can by this method make it bear fruit; and if it does not, I will then cut it down.] Thus God, by sending Christ and his apostles to preach the gospel to the Jews, made them one offer of mercy more; and gave them one farther space of repentance; after which, if they rejected it, he irreversibly determined to destroy them without mercy: And thus likewise to every obstinate sinner, God offers means and space of repentance; but at last, if he continues impenitent, cuts him off, and destroys him irrecoverably.

10. & 11. ¶ Now as Jesus was teaching one Sabbath day in the synagogue, according to his custom; there was present a woman who had been eighteen years afflicted with an incurable disease, which kept her continually stooping and bowed together, in such a manner that she was not able to look up, or lift herself up at all.

12. & 13. And when Jesus saw her, he called her to him, and laid his hands upon her, and commanded the disease to depart from her; and immediately she lifted up her head and stood upright, and gave thanks to God for this extraordinary deliverance.

14. But the ruler of the synagogue, being one of a truly Pharisaical temper, who placed religion much more in the strict and formal observance of external and positive ceremonies, than in works of righteousness, mercy, and charity; was highly incensed at Jesus

8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the Sabbath.

11 ¶ And behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called unto her, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because

cause that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work : in them therefore come and be healed, and not on the Sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead *him* away to watering ?

16 And ought not this woman being a daughter of Abraham, whom Satan hath bound to these eighteen years, be loosed from this bond on the Sabbath day ?

17 And when he had said these things, all his adversaries were athamed : and all the people rejoiced for all the glorious things that were done by him.

18 Then said he, Unto what is the kingdom of God like ; and whereunto shall I resemble it ?

healing the woman on the Sabbath-day. And he began to rebuke the people, saying ; Are there not six days every week, appointed for the doing all sorts of work ? Why then can you not come on those days to be healed of your distempers ? and do not profane the Sabbath day.

15. But Jesus answered him : Thou hypocrite ; who is there among you, the strictest and most rigid observer of outward rites and ceremonies, that will scruple to untie his beast and lead him from the stable to watering, on the Sabbath day ?

16. If then ye yourselves cannot deny, but that such a thing may be done on the Sabbath day, for the preservation of a *beast*, see how unreasonable and maliciously partial ye are, in accusing me for healing this *woman* on the Sabbath day, and mercifully delivering one of God's *people* from a long and stubborn disease, wherewith the enemy of mankind had for many years afflicted her.

17. At which answer of Jesus, the thing being so clear and evident to reason and equity, and so obvious to the capacity of the multitude ; all the adversaries of Jesus, the Pharisees and hypocritical rulers, were confounded and put to shame and silence. But the people rejoiced and praised God for the great things that were done by him ; and they heard his doctrine with gladness.

18. Then said Jesus ; how shall I describe the state of the gospel ; and the nature, efficacy, and propagation of its doctrine ; or by what similitude shall I represent it to you ?

19. It is like *a grain of mustard-seed sown in the earth*. For as that, when it is sown, is one of the smallest of seeds; but when it is grown up, it becomes a large tree, fit for the birds to build their nests in its boughs: So the doctrine of Christ at the first publishing of it, seems mean and contemptible, and is received only by a few of the common people of the Jews; but in time it will spread over all the earth, and be embraced, and flourish among all nations.

20. Again, whereunto shall I liken the doctrine of the gospel? And by what comparison shall I represent to you the nature and efficacy of it?

21. It is like *a little leaven covered up in a very great quantity of meal*. For as such a little leaven spreads its ferment in a few days through the whole heap of meal, and tinctures it throughout: So the religion of Christ, which now begins to be taught among men, shall, by the power and evidence of truth, spread itself in time through all the world, and with great efficacy influence and govern the hearts of men.

22. ¶ After these things, Jesus travelled through many cities and villages, directing his journey towards Jerusalem; and he preached and instructed the people in all places, as he passed through.

23. And in a certain place, as he was describing the excellency of the Christian doctrine, and the great purity and difficulty of his precepts; one of his hearers asked him; Lord, is not the number of those that shall be

19 It is like a grain of mustard seed, which a man took and cast into his garden, and it grew, and waxed a great tree: and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities, and villages, teaching and journeying towards Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 ¶ Strive

24 ¶ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are:

saved, very small in comparison of those that perish?

24. To this more curious than useful question, Jesus, according to his custom, made no direct and positive answer; but took occasion from thence to instruct his hearers, how they themselves ought to take care by sincerity and diligence to be found in the number of those that shall be saved, how few soever they may be. If ye will be sure, *said he*, to attain eternal life, be diligent to follow the strictest precepts of virtue. Strive to deny yourselves the sinful pleasures and vanities of the world, and confine yourselves within the bounds of a truly holy and religious life. For all men indeed are desirous of immortality and happiness, but many, who pretend to be candidates for heaven, cannot prevail with themselves to forsake their beloved earthly lusts; and have not resolution enough to fit themselves for happiness, by a truly religious course of life, before the time of judgment, when it will be too late.

25. It is *now* the time of mercy, and God *now* graciously affords you the means of reconciliation, and invites you to mercy and eternal life: but if ye neglect the present means of grace, or, instead of heartily obeying God's commands, ye content yourselves with a bare outward and formal profession of religion, the time of judgment will come, when it will be too late to repent or cry out for mercy. For Christ will then utterly disown you, and declare that he never looked upon you as his true disciples.

26. Ye

26. Ye will plead indeed at that time before Christ; that perhaps, ye have conversed familiarly with him, and he hath preached in your streets, and ye have been his disciples and followers; or that ye have embraced and made profession of his religion, and been constant partakers of all its outward ordinances.

27. But he will reject you nevertheless, saying; In vain are all your pretences to religion, and to no purpose have ye done all these other external things; since in your hearts and lives ye have not obeyed the commandments of God, with simplicity and sincerity. Depart from me, all ye that have lived wickedly, whatsoever your profession, and whatsoever otherwise your pretences may be, into everlasting destruction.

28. Then shall ye lament and weep, with great horror, amazement and despair: when ye shall see all the patriarchs, the prophets and holy men of old, rewarded with eternal life in the kingdom of God, and ye yourselves, notwithstanding your being the natural posterity of these patriarchs, professors of the law of God, and heirs of the promises, shall be shut out; and all the privileges, wherein ye trusted and boasted, shall profit you nothing.

29. Many others also, just and righteous persons, shall come from all parts of the world, from far and remote nations, strangers to the law and covenant wherein ye boast; and shall be received with Abraham, Isaac, and Jacob, whose faith and obedience they imitated, into the kingdom of God; at the same time that ye, who are the natural heirs of the promise, shall for

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence you are: depart from me, all ye workers of iniquity

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

your disobedience be rejected and condemned.

30 And behold, there are last which shall be first, and there are first which shall be last.

30. So that at the *judgment of God*, the distinction which shall be made of persons will be very different from what it now is in the *opinion of men*. Many who seem *now* inferior in respect of several privileges enjoyed by others, and are accordingly despised as mean and contemptible persons, shall *finally*, for their integrity according to their abilities, exceed those others in the glory and happiness of God's eternal kingdom. And many, on the contrary, who seem *here* to have the preference in many great advantages, shall *hereafter*, for not having made improvements proportionable to those advantages they enjoyed, fall short of the reward and honour they expected.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence : for Herod will kill thee.

31. ¶ At the same time certain Pharisees, envying the esteem which Jesus gained among the people by his doctrine and miracles, and knowing that Herod likewise was displeased at it, came to Jesus, and hoping they might by this argument prevail upon him to hasten his departure from amongst them, they told him that Herod had formed a design to put him to death, and therefore they advised him to retire out of Galilee, which was Herod's dominion, and thereby provide for his own safety.

32 And he said unto them, Go ye and tell that fox, Behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.

32. & 33. But Jesus replied : You may, if you please, go tell that crafty and wicked prince, that I am employed in the business for which I was sent of God into the world, instructing men in the ways of righteousness and truth, and working miracles for the relief and benefit of mankind : And that when I have finished this business,

ness, and the time appointed by Divine Wisdom be come, I shall indeed at last be perfected by suffering death : but that in the mean time, till this season (determined by God himself only) shall come, I must continue preaching and working miracles in the same manner as I do now ; and that it is not in Herod's power to hinder me ; neither shall I suffer at any one time, nor in any other place, than that which the wisdom of Providence has from the beginning appointed. For it is not possible that a prophet should be murdered, and not at Jerusalem.

34. O Jerusalem, Jerusalem ; thou that wast once the *holy city*, the *city of God* ; but art now become as notorious on the contrary, for wickedness and impenitence, for slaying the prophets of God, and persecuting his servants ; how often has God graciously offered thee the means of pardon and mercy, and invited thee to repentance, with all the patience and compassion, that a tender father can show to his most beloved child ! But thou refus'dst to hear.

35. Behold, now therefore the time of mercy is past ; and the final desolation of the city and temple, with the fearful destruction of the whole Jewish nation, is peremptorily decreed of God. And assuredly, I tell you, the time will speedily come ; nay, it is even at hand ; when ye shall see me no more, till ye shall be forced to own me to be indeed the Messiah the Son of God with power.

33 Nevertheless, I must walk to-day and to-morrow, and the day following : for it cannot be that a prophet perish out of Jerusalem,

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee : how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not ?

35 Behold, your house is left unto you desolate : and verily I say unto you, ye shall not see me, until the time come, when ye shall say, Blessed is he that cometh in the name of the Lord.

C H A P. XIV.

Jesus cures a Dropsy, and shows that Works of Mercy are to be preferred before Ceremonies, ver. 1. Exhorteth to Humility, ver. 7. and Charity, ver. 12. The Parable of the Guests that refused to come, ver. 16. A Religious Life must not be undertaken rashly and carelessly, but with consideration and deliberate Resolution, ver. 26. The duty of Ministers, and the Punishment of bad ones, ver. 34.

1 **A**ND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him.

2 And behold there was a certain man before him which had the dropsy.

3 And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day?

1. **A**T another time Jesus being invited to dinner on the Sabbath day to a person of quality's house, who was a Pharisee, several of that sect, who were present, watched him according to their usual custom, to see if he would do any thing contrary to the rites and traditions which their rabbies or principal teachers had introduced and enjoined them to observe; that they might thence take occasion to reproach and accuse him.

2. And there wanted not a fit opportunity: for at that same time there was present a poor man troubled with an incurable dropsy, who seemed to wait on purpose, in hopes that Jesus would miraculously heal him as he had formerly done several others in like dangerous conditions.

3. Jesus therefore seeing the man, and knowing how the Pharisees watched him, and what judgment they would make of that action to raise an accusation against him; he prevented them by asking them this question beforehand, saying; Ye that pretend to be exactly

exactly skilful in all questions and cases of the law, tell me, is it contrary to the law of God, and inconsistent with God's design in the institution of the Sabbath, to do one of the greatest acts of mercy and charity on that day, by delivering a man from a dangerous and incurable disease?

4. To this question, though they desired the thing should be thought unlawful, yet they were ashamed to make him that answer openly. Jesus therefore, finding them put to silence, laid his hand on the man, and restored him to perfect health.

5. Then turning himself again to the Pharisees, he said, Who is there among you, the strictest and most rigid observer of outward rites and ceremonies, that would scruple, though even with great labour, to pull his *beast* out of a pit on the Sabbath day, to save its life? What extreme malice then is it in you, to judge ill of me for preserving a *man* on this day, and that too with barely laying my hand upon him!

6. And all at the table were ashamed, and held their peace, not being able to say any thing against the evidence of so clear a truth.

7. ¶ The same day, Jesus having observed how the Pharisees that were invited with him, strove to have the upper-hand, and to sit in the highest places at the table; he took this opportunity, by the comparison of guests placing themselves at a feast, to warn his hearers of the great evil of pride, and to recommend to them the excellent virtue of humility, saying;

4 And they held their peace. And he took *him*, and healed him, and let *him* go.

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day.

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him ;

9 And he that bade thee and him, come and say to thee, Give this man place ; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher : then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself, shall be abased ; and he that humbleth himself, shall be exalted.

12 ¶ Then said he also to him that bade

8. & 9. When your are invited any whither to a feast, do not thrust yourself forward, and strive to place yourself in the uppermost seat ; least after you are set down, some other person comes, to whom precedency is due ; and the master of the feast bids you remove and give place to that more honourable guest : And then, instead of that honour which you foolishly assumed to yourself, you be forced with disgrace and shame to go down to a lower seat.

10. But rather on the contrary, when you go to a feast, choose to sit down modestly in the lowest place ; that when the master of the feast comes in, he may bid you go up to a higher seat ; and then your modesty will gain you real honour and respect, from all them that are invited with you.

11. And in the same proportion as in this smaller instance, so also in all other the greater actions of life, behave yourselves always with humility and decent modesty, as the properest method to raise you to true honour and real esteem. For whosoever carries himself proudly and haughtily, with an unreasonable *assuming to himself*, and an arrogant *contempt of others*, forgetting either his dependence on *God*, or his duty to *men* ; shall certainly by the justice of Providence be brought down and humbled. But he that behaves himself modestly and humbly, with a just sense of his dependence on *God*, and of his duty in all relations to *men* ; shall for his wise behaviour be honoured and exalted, by the favour both of *God* and *men*.

12. ¶ Furthermore, Jesus said to the Pharisee that invited him, When

you design to make a feast, if you would employ your liberality wisely, and to the best purposes, do not, after the fashion of the world, invite only your acquaintance and relations, your neighbours and rich friends. For this is only doing one kindness, in hopes to receive another; and employing your wealth upon temporal and earthly considerations, in exchange for benefits of the like nature and value, to be returned you again.

13. But, if you will improve your liberality into an excellent act of religion and goodness, invite such as really stand in need of your assistance, and are not able to provide for themselves; such as the poor and maimed, the lame and the blind.

14. And then, because these men are not able to make you any recompense *for themselves* in the present world, God himself *in their stead* will bless you and recompense you in the world to come; and you shall receive the reward of your charity at the great and general resurrection, with all other holy, and just, and * charitable men, in the eternal kingdom of God in heaven.

* Note: *δικαιος* in the new testament, as צדק in the old, signifies, good and charitable, See Mat. i. 19.

15 ¶ Upon this, one of them that sat at the table, said to Jesus, Blessed is he that shall see the kingdom of God established in *this world*, by mens living universally according to such principles as these; and blessed is he, who by such a life, shall attain a share in the eternal rewards of his heavenly kingdom *in the world to come*.

16. Jesus replied; Yea, verily, blessed are they who shall partake of the virtue and happiness of the kingdom of God, in the present and future state.

him, When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsmen nor *thy* rich neighbours, lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him, heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

And God indeed has graciously offered this great and glorious privilege to *you* his peculiar people in the first place : But ye wilfully despise and reject your own happiness, and therefore God will remove from you the offers of his grace, to other nations that will accept and use them more worthily. This reply Jesus made, not directly in plain and express terms (which the Pharisees would not have borne), but more obscurely, by representing it under the following comparison. *A certain man, said he, made a great feast, and invited many guests.* Thus God, having prepared for men the means of religion and happiness, revealed them by his Son to his peculiar people the Jews in the first place ; and invited them to accept the gracious terms of the gospel covenant.

17 And sent his servant at suppertime, to say to them that were bidden, Come, for all things are now ready.

17. And when the feast was ready, the master sent to his guests again, to tell them that all things were now prepared, and to hasten their coming. Thus Christ, both during his continuance here upon earth, and also after his resurrection, sent forth his apostles to repeat the doctrine he himself had first preached, and to urge and press the Jews to receive the salvation of the gospel.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused.

18. 19. & 20. But the guests, as if it had been by consent, all refused to come, and made every one an excuse for himself ; one pretending, that he had just bought a piece of ground, and must needs go to view it ; another, that he had just agreed for a parcel of cattle, and must needs see his bargain ; and another, that he was newly married, and therefore could not possibly come.] Thus the Jews

19 And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused.

continued to reject the repeated offers of the gospel; preferring the pleasures of the world, and the advantages of the present time, and the satisfaction of their pride and passions, before the hope of immortality and eternal life.

21. & 22. Now when the servant that was sent to call the guests, brought this message back; his master, seeing the unworthiness and ungratefulness of his guests, grew very angry, and bade his servant go into the streets and lanes of the city, and invite all the poor and impotent people that he met with; which he did, and yet there was room:] Thus God seeing the unworthiness and ungratefulness of the Jews, in rejecting the gracious offers of his mercy; commanded the gospel to be preached to the publicans and penitent sinners of the Gentiles, who accepted it with great joy and thankfulness: And yet the mercy of God was not even then exhausted, but he resolved to enlarge his church still farther through the world.

23. & 24. Seeing therefore that there was yet room, the master commanded his servant to go into the high roads and by-paths without the city, and press and urge people to come in to his supper; for he resolved that none of those ungrateful men, who were at first invited, should by any means taste of his entertainment:] Thus God commanded the gospel to be preached, not only to the penitent profelytes of the Gentiles in Judea; but sent forth the apostles also into all the darkest and most ignorant parts of the world, to persuade, urge, and compel men (as it were) to embrace the gospel, and to adopt men from all the nations of the earth into the body of his church; for he resolved

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came and showed his lord those things. Then the master of the house being angry: said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, that none of those men which were bid- den, shall taste of my supper.

to reject the ungrateful nation of the Jews.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

25. ¶ After this, a great multitude of people gathered together about Jesus; and he taught them, saying :

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

26. & 27. God does indeed sincerely desire your conversion and happiness, and earnestly invites you to embrace the gospel and eternal life. But be not deceived; it is indispensibly necessary, in order to your attaining this happiness, that you prepare yourselves with resolution and constancy to perform the conditions required of you, and to persevere in the way of life. It is not an easy and voluptuous thing, to be a true disciple of Christ; but a work of resolution, courage, and constancy. No man can be a worthy disciple of mine, who is not able to bear affliction, self-denial, and persecution; and has not resolution enough to prefer his duty before all temporal considerations and advantages, before all the ties of natural relation or affection, and before the enjoyment even of life itself. Wherefore, whoever will undertake to be a true Christian, let him first consider and resolve well with himself, whether he be able and prepared to bear all the difficulties that this profession will expose him to; least, if he saint after he has begun his course, he lose both his labour and reward.

28 For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest happily after he hath laid the

28. 29. & 30. In other cases, before men enter on any great undertaking, they always consider with themselves the expence or the danger of it, whether they be able to go through with it. For example; who is there among you, that, if he was to build him-

self a house, would not, before he began, sit down and cast up the whole charge of it; least if, after the foundation was laid, he were forced to desist for want of money to carry it on, he should appear ridiculous to all the world?

31. & 32. In like manner; what prince, that was likely to be engaged in a war with some neighbouring power, would not, before he ventured a battle, consider well the strength both of his own and his enemy's forces, and also the dangers and hazards of war; least, if engaging rashly, he was overcome by a superior power, he should afterward repent when it was too late, that he did not in time sue for conditions of peace?

33. If therefore wise men in all other cases, before they enter on any great undertaking, do naturally weigh and consider well with themselves all the difficulties and dangers they are like to meet with in the enterprise: How much more reasonable and necessary is it for you that will be my disciples, before you undertake the thing of the very highest concern and greatest importance in the world, to consider thoroughly all the difficulties and dangers of it? particularly, because no man (as I said) can be a worthy Christian, who has not resolution enough to prefer his religion and his duty before all temporal enjoyments and considerations whatsoever; therefore, whosoever will be my disciple, must consider and resolve beforehand, to part readily with all temporal enjoyments, whenever they come in competition with his duty.

34. & 35. The religion itself wherein I have instructed you, is abundantly sufficient to support you in all these

foundation, and is not able to finish it, all that behold it, begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 Solikewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt is good: but if the salt have lost his flavour, wherewith shall it be seasoned?

35 It

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

cases, to make you truly wise and good, to enable you to despise all sinful possessions and enjoyments whatsoever, and to teach others to do the like. Take heed, therefore, that your life and doctrine be suitable to the greatness of your advantages. For otherwise, if *ye*, who ought to be teachers and examples of holiness to the world, shall *yourselves* degenerate into softness and vice; where-withal shall *ye* be corrected and amended? Ye will become the most useless, and incurable, and contemptible of men. Whosoever is capable and desirous of instruction, let him attend to what I say; and remember and consider it.

C H A P. XV.

*Sinners may be converted with, in order to reform them, ver. 1.
The Parable of the lost sheep, ver. 4. Of the lost money, ver. 8.
Of the Prodigal Son, ver. 11.*

1 **T**HEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

1. **N**OW as Jesus continued to teach and instruct the multitude; many of the meaner sort of people, tax-gatherers and others, men of bad lives and very evil reputation, yet capable of being reformed by good counsel and wise instruction, gathered about him to hear his doctrine.

2. Whereupon, the scribes and Pharisees, men of no real virtue or charity, but full of great pride and vanity, valuing themselves upon a conceited appearance and affectation of extraordinary holiness, in despising persons of a lower character than themselves, and

disdaining to converse with them; quarrelled with Jesus, and accused him, as if he could not possibly be a good man himself, that suffered bad men to converse so freely with him, as to discourse publicly, and even to eat with him.

3. But Jesus, to convince them of their folly and uncharitableness, showed them, that conversing with sinners in order to reform them, was so far from being a thing inconsistent for a good man to do, that on the contrary it was really one of the most charitable actions and most pleasing to God, that could possibly be done; because God truly desires the conversion of sinners, and that they may be brought to repentance and happiness. And this he proved to them by the following comparison.

4. If a man, *said he*, has a flock of a hundred sheep, and one of them chance to go astray, and be in danger to be lost: is it not natural for him to leave the rest of his flock, and run after the sheep which strays, and search over all the country for it?

5. & 6. And if he be so happy as to find it, does he not bring it back with great gladness, and rejoices on this occasion amongst his friends and neighbours, and testifies even a greater and more sensible pleasure at the unexpected recovery of that one which was like to have been lost, than at the safety of the other ninety and nine which never went astray?]

7. Even thus, continued Jesus, when a great sinner, who was running headlong in the way to destruction, is happily reclaimed, and beyond expectation brought back even from the jaws of

3 ¶ And he spake this parable unto them, saying,

4 What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbours, saying, unto them, Rejoice with me, for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more

more than over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she has found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost.

10. Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

11 And he said, A certain man had two sons:

death, into the way of life and happiness; *God himself* is well pleased; and *the angels in heaven* rejoice; and all *good men here upon earth* ought to be very glad, and to do all that is in their power, with the greatest condescension and meekness, to bring about this happy change.

8. ¶ Again; if a woman that has ten pieces of money, happens to lose one of them in her house; will she not presently light a candle, and sweep the house, and search carefully till she find it?

9. And when she has found it, will she not rejoice even more than if she had never lost it? and express her gladness with great pleasure and satisfaction to all her friends and neighbours that visit her? }

10. Even so, I assure you, when any great sinner is recovered from the error of his ways, and returns to a sense of his duty, and proves the sincerity of his conversion by a hearty and constant obedience to God's commands for the future; the angels in heaven rejoice, and are exceeding glad, to see a soul thus restored, as it were, from death to life.

11. Again, to convince the Pharisees yet further of the unreasonableness of their pride and envy, in being angry at Jesus for conversing with publicans and sinners; and to show them how the conversion of such men was really acceptable to God, even more acceptable than the Pharisees haughty superstition, and pretended innocence; Jesus added this third parable, saying; *A certain man had two sons.* Thus God, who is the Creator and Governor of all things, is the common father both of Jews and

Gentiles, of the *obedient* and *disobedient*.

12. & 13. Now the younger of these two sons, desired his father to give him his share of the estate presently, that he might be at liberty to make what use he pleased of it. And as soon as he received it, he sold all, and gathered the money together, and went from his father's sight into a distant country, and there spent what he had, in all manner of looseness and debauchery.] Thus the heathen in general, taking the pleasures of this present world for their chief happiness, departed from God, and forsaking his true religion, fell into all manner of idolatry, profaneness, and impiety; and abused the common blessings of Providence to serve unreasonable lusts, intemperance, and debauchery. And this likewise is the case of every *wicked man* in particular.

14. 15. & 16. But after a few years, when the young man had spent all his substance, there happened to be a great famine in the country where he dwelt; and he was brought into great straits, being now in want of all necessaries, at a distance from his relations, without any comfort of friends, or hopes of relief: And in this extreme distress, he was forced to become a servant to an inhabitant of that country, and condescend to do the meanest services imaginable, for no other wages but only that he might be fed with the coarsest and hardest fare: And even of this also, he had not enough to satisfy his hunger.] Thus the Gentiles, after they had once fallen from the knowledge and worship of the true God, and plunged themselves into the prac-

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth to *me*. And he divided unto them *his* living.

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

17 And

tice of all abominable uncleannesses, grew continually into a worse and worse estate; overwhelmed with strange ignorance, superstitions, and cruel rites; till at length they were reduced into the greatest and most miserable slavery to Satan, that can possibly be imagined. *And thus also particular wicked men*, by the practice of vice and debauchery, run themselves into great difficulties, perplexities and anxieties: and then they seek for relief in the pleasures of sin, and in the madness of drunkenness and intemperance; and so they bring themselves under that cruelest and most comfortless slavery of mind, and bondage to sin, which is the extremest degree of misery that can possibly befall men in this present world.

17 And when he came to himself, he said, How many hired servants of my fathers have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

17. 18. & 19. At last, being brought to the utmost extremity of want and despair, his necessity made him begin to think with himself what a strange folly and madness he had been guilty of, in forsaking his father's house; where even the meanest servants had plenty of all things necessary,, at the same time while he himself was just starving in a far country. And the consideration of these things bringing him to repentance, made him entertain thoughts of returning, and submitting himself to his father; though at the same time the greatness of his crimes made him little less than despair of finding pardon and reception. Yet on the other side, if he did not return, there was no other possible way, but that he must inevitably perish. He resolved therefore to go in all humility, and confess his crimes to his father; and entreat, that since he was utterly unworthy to be
owned

owned as his son, he might be received into the house only as a hired servant:] Thus the publicans and harlots, and many of the Gentiles, weary of the intolerable burden and slavery of habitual sin, repented at last, and prepared themselves with great humility to entertain hopes of pardon and the mercy of God: And thus likewise many other sinners come at all times to repent.

20. Accordingly, with this resolution and small glimpse of hope, the penitent young man returned to his father: And while he was yet at a great distance, his father discovered him, and being moved with great pity, went himself to meet him, and received him with all the tenderness and affection of a most indulgent father.] Thus God in great mercy received the Gentiles, upon their true repentance, into his family the church. And thus also he readily accepts all penitent sinners, that return to him with hearty sorrow for their past sins, and sincere resolutions of amendment of life.

21, 22, 23. & 24. And the young man kneeled down before his father, and said; Father, I confess with the deepest humility and contrition of heart, that I am utterly unworthy to be owned or received as your son. But his father not only received him into his house, but moreover showed him great kindness, and expressed much gladness at his return, and caused his whole family to feast and rejoice with him; because his son, that had been looked upon as utterly and for ever lost, was, beyond all expectation, come back again in safety.] Thus God not only admitted the Gentiles to the means of

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

23 And bring hither the fatted calf, and kill it; and let us eat and be merry.

24 For

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and entreated him.

29 And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandments, and yet thou never gavest me a kid, that I might make merry with my friends,

grace and the possibility of salvation, but also bestowed singular favours on them, and gave many marks of his being greatly pleased at their conversion; and the angels in heaven rejoiced at it, as at the recovery of the dead to life. And thus likewise when any *sinner* humbles himself most, and with the deepest sense of his own unworthiness, then does God most readily not only receive him to mercy, but also frequently bestows extraordinary gifts upon him, as tokens of his being highly pleased at his recovery.

25, 26, 27. & 28. Now when the elder son, who had been abroad in the country, found at his coming home, such great feasting and rejoicing in the house; and was told by the servants, that the occasion of it was the unexpected safe return of his younger brother; he was discontented at his father's kindness to his brother, and refused to go in.] Thus the Jews were displeased at God's mercy in receiving the Gentiles. And thus many particular persons, who by the happiness of a good education have never fallen into the habitual practice of any enormous crimes, may with great infirmity be tempted to be offended at God's equalling the repentance of notorious *sinners*; to *their* constant and uninterrupted profession of obedience.

29. & 30. And when his father himself came out, and endeavoured to appease him, he still persisted in his discontent, and refused to go in; alleging, that his father had dealt very unkindly by him, to make greater rejoicings for the return of his disobedient and debauched son, than he had ever done for the continued obedience of him that had never

never offended him.] Thus the Pharisees and chief of the Jews, notwithstanding the earnest and repeated invitations of Christ, persisted obstinately in their discontented refusal of joining with the penitent Gentiles to embrace the common salvation of the gospel. And thus also many particular men, who have never fallen into the habits of great sins, may be so weak as to presume with an unreasonable confidence, that *penitent sinners* ought not to be equalled with them in partaking of the divine favours and rewards.

31. & 32. But his father replied; Son, ye have always received the reward of your obedience, in living continually with me, and partaking daily of all that I have: But your brother is just returned from a long absence, and from a riotous course of life, to a sense of his duty, and to the enjoyment of my presence. Ought we not therefore to make extraordinary rejoicings at this surprising and unexpected happiness; even as you would show greater marks of joy at the sudden recovery of a friend whose life was despaired of, than for the health of one that was never sick?] Thus in the reason of the thing, it was very fit, that though the Jews profession of obedience had really always been as sincere as they pretended: yet that the Gentiles upon their true repentance should be admitted to an equal share with them in the covenant of grace and salvation, and that all good men among the Jews should have rejoiced at their conversion. And thus also it is highly reasonable, that all good men at all times, should rejoice at the conversion and happiness of penitent sinners, and not murmur at their being equalled with them-

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merrry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

selves in partaking of the undeserved mercy and bounty of God.

C H A P. XVI.

The Parable of the unjust Steward, ver. 1. Worldly Mens diligence in temporal Affairs, ought to be imitated by good Men in Spiritual, ver. 8. Of Worldly Mindedness, ver. 10. Jesus reproveth the Pharisees for their Covetousness and Hypocrisy, ver. 15. The Gospel does not destroy, but fulfil the Law, ver. 17. The Danger of a voluptuous and worldly Life, ver. 19. That God has given Men all reasonable Evidence of the Certainty of a future State, ver. 29, 31.

1 **AND** he said also into his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.

1. **HAVING** thus rebuked the Pharisees for their unreasonable pride and uncharitableness, Jesus proceeded afterwards to give his disciples several instructions about the true use of riches: Showing them, that if they would act wisely, they ought to be as diligent and industrious in their proportion, to employ their riches to the best advantages in acts of piety and charity, in order to promote their *future and eternal welfare*, as worldly men are in laying them out to the greatest *temporal profit*, in making to themselves friends, and securing other secular interests. And to this purpose, he spake to them the following similitude. [There was a great man, *said he*, that had a plentiful estate, and he kept a steward to receive his money, and to manage his affairs: and after a while he discovered that his steward dealt dishonestly

honestly by him, wronging him in his accounts, and embezzling his goods.

2. Calling therefore the steward to him, he charged him with his crime, and commanded him to deliver up his accounts, and to leave his service within such a time.

3. & 4. Upon this, the steward, seeing that he could not avoid being very speedily put out of his place, and considering with himself, that he could neither get a livelihood by labour, which he had never been brought up to, nor by begging, which he was now ashamed to begin: He at last resolved to procure friends to himself by the following policy.

5. 6. & 7. Sending for all the debtors that owed his master money, he abated every one of them a certain proportion of their debt: and thereby made provision for himself against the time to come; that when he was put out of his place, these men, having received so great a kindness from him, might be obliged in gratitude to take him into their own houses and maintain him.

8. Now when his master heard how diligently the steward had contrived to make himself friends; though he was highly displeased at his dishonesty, yet he could not but acknowledge his foresight and worldly policy, in making such provision for himself beforehand. *Thus*, continued Jesus, applying the parable to his disciples,] ye see how provident and industrious the men of this world are, to secure themselves a portion in the fading and uncertain enjoyments of this present life. If pious and good men would be any thing near as diligent and solicitous to secure to themselves an eternal happiness in

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed

4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lords debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil, and he said unto him, Take thy bill, and sit down quickly, and write fifty.

7. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, take thy bill and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation

neration wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least, is faithful also in much: and he that is unjust the least, is unjust also in much.

the life to come, as worldly men are dextrous and unwearied in providing for themselves the things of this short and transitory life; they could not possibly fail of their reward.

9 Be wise therefore and considerate; and show yourselves men: suffer not the covetous and worldly-minded, the unjust and dishonest men of this present time, to out-do you in care and diligence: But be *ye* as prudent and industrious, in the ways of virtue and charity, to gain an eternal and never-failing treasure; as *they* are to provide for themselves the short and uncertain things of this present state. Ye are stewards, as many of you as God has intrusted with any worldly riches; and it is but a very short time, before ye will be called to give an account of your stewardship. Lay out therefore this * transitory and uncertain treasure, in such a manner, and to such purposes, in acts of righteousness and piety, mercy and charity; as that you may thereby secure to yourselves an eternal and incorruptible treasure in the future state, when this world and all its enjoyments shall fail and utterly perish.

10. If ye cannot wean yourselves so far from covetousness and worldly affections, as to be willing to make this use of riches; and to employ the talents wherewith God has intrusted you, to the purposes for which God committed them

* That *μαμωνῶν τῆς ἀδικίας* doth not signify unrighteous or ill-gotten, but false and transitory riches, is evident from ver. 11.; where *μαμωνῶν ἀδικον* is opposed, not to *δικαιον*, but to *ἀνθηθον*.

them to your charge, ye are by no means worthy to be my disciples, and to be intrusted with greater gifts and blessings. When a man is faithful in a small trust, there is reason indeed to presume that he will be also faithful in a greater : But if he be unfaithful in a small trust, it is certain he is by no means fit to be intrusted with a greater.

11. If therefore, I say, ye have not resolution enough to wean yourselves so far from covetousness and worldly affections, as to be willing to employ these * transitory and fading riches to such purposes for which God committed them to your charge : Ye can never deserve that God should bestow upon you a greater and more lasting treasure.

* See Note
on ver. 9.

12. And if ye be not faithful in dispensing things intrusted to you as to stewards, only for a very short and uncertain time ; much less will God judge you worthy of those unalienable and certain riches, which should be bestowed upon you irrevocably as your own for ever.

13. Strive therefore to get above the covetous desires and affections of a sinful world. Otherwise ye cannot be worthy disciples of Christ, nor do things acceptable in the sight of God. For as impossible as it is for a man to serve two masters at the same time, who require him to do contrary and inconsistent things ; so impossible is it for that man to please God, whose heart and affections are set upon the riches and vanities of this wicked world, as his true and proper happiness.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches ?

12 And if ye have not been faithful in that which is another mans, who shall give you that which is your own ?

13 ¶ No servant can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also who were covetous, heard all these things : and they decided him.

15 And he said unto them, Ye are they which justify yourselves before men ; but God knoweth your hearts : for that which is highly esteemed amongst men, is abomination in the sight of God.

16 The law and the prophets were until John : since that time the kingdom of God is preached, and every man presseth unto it.

14. ¶ All these instructions Jesus gave his disciples, in the hearing of the Pharisees ; who under the veil of hypocrisy, and pretences to extraordinary holiness, were really very covetous and worldly-minded men : And they mocked at Jesus, as a teacher of strange doctrines, and new impracticable notions.

15. But Jesus rebuked them, saying ; Ye appear indeed in the sight of men, by a strict observance of many outward ceremonies, and by a formal profession of extraordinary devotion, to be very pious and religious persons. But God sees the secrets of your hearts. And those great pretences to holiness, which to men, who can judge only by outward appearances, seem very excellent and to be admired, in the judgment of God, who knows the pride and hypocrisy, the malice and covetousness of your hearts, are very odious and abominable.

16. Therefore rejecting *you*, God has commanded the gospel to be preached to the publicans and harlots, and to all *bumble penitent sinners*. For till the time of John the Baptist indeed, the revelation of the will of God was confined to the Jews ; and God himself distinguished you by positive ritual observations, and avoiding certain legal pollutions, from all other people. But since that time, the gracious terms of salvation are begun to be published to all sorts of men ; and not only Jews, but publicans also and sinners of the Gentiles, press in to hear the doctrine of the gospel, and are accepted upon their true repentance. And not a formal observation of outward ceremonies,

nies, but an inward and real holiness of heart and mind, is truly and alone acceptable in the sight of God.

17. Not that the gospel is designed to destroy or abrogate the law and the prophets. No: There is no one natural or moral obligation in the whole law, of which all ritual and ceremonial observances were merely temporary shadows and figures, but shall forever continue in full force. The true end and design of the law, is by the revelation of the gospel, only extended further, explained more clearly, and enforced more strongly: The substance succeeding in the room of types and figures: And such things as, for the hardness of your hearts, were, contrary to the original intention of the law, permitted only for a time; being by the gospel restrained and reduced to their primitive institution.

18. For instance; Moses permitted a man in several cases to give his wife a writing of divorcement, and to put her away: But under the gospel-state, no such thing shall be permitted any more; but whosoever puts away
 * Mat. v. 32. his wife, and marries another (* except only when it is for the cause of adultery that the first is put away), shall be looked upon as an adulterer; and he that marries a woman put away from her husband, shall also be judged to commit adultery.

19. ¶ Having thus rebuked the Pharisees for their hypocrisy and covetousness, Jesus returned again to his discourse concerning the true use of riches, and concerning the great evil of a worldly and voluptuous life. To which purpose he added the follow-

17 And it is easier for heaven and earth to pass, then one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

ing parable. [There was, said he, a very rich man, who lived in the greatest plenty and abundance of all things, that could serve either his pleasure or his ambition: He wore always the finest and delicatest garments that could be found, either for ease or splendour; and he made every day a feast of the choicest and most sumptuous dainties that could be procured, both for the gratification of his own appetite, and for the entertainment of his friends: So that he seemed to be arrived at the very highest pitch and the perfectest and most complete enjoyment of all worldly felicity.

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried.

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

20. & 21. Now at the same time there lived also a poor man, who in the eye of the world seemed as singular an instance of the extremest and most deplorable misery, as the rich man did of the greatest and most perfect happiness. For he lay at the rich man's gate, begging to satisfy his hunger with the crumbs that fell from the rich man's table: And moreover, his body was full of grievous and incurable sores.

22. & 23. But mark now how falsely a man's happiness is estimated by his outward state and appearance in this present world. For within a while the poor man died; and having been a good man, contented and trusting in God under all his afflictions, his soul was immediately carried by angels into Abraham's bosom, the place of happy spirits departed. The rich man also died, and was buried with a pompous funeral; and there was an end of all his glory and happiness: For, having all his lifetime

given himself up to the pleasures and vanities of this present world, he had taken no care to fit himself for a happy state in the life to come ; and therefore his soul was carried into the place of torment ; where his anguish was yet further increased by desiring at a vast distance the seat of the blessed, and therein Lazarus, the poor man, in one of the chief places next to Abraham the father of the faithful.

24 In this miserable, therefore, and desperate estate, he cried out to Abraham to have pity on him, and to give Lazarus leave to come and give him some little ease, though it were never so little, from his present intolerable pain.

25 But Abraham replied : No, Son you have already fully received that portion of happiness which you chose ; and now there remains nothing for you but endless misery. You had in your lifetime a very great abundance of temporal blessings, and you made no good use of them, to prepare for yourself a treasure in this other state, but spent them wholly in vanity and earthly pleasure, which you looked upon as your true and only happiness ; and therefore now your happiness is at an end. But Lazarus in his lifetime spent all his days in poverty and affliction, and he made a good use of that affliction to prepare his mind, by virtuous and pious habits, for a future and better state ; and therefore now he is received into everlasting happiness.

26. It is now, therefore, too late to hope for any change of your condition, or for any alleviation of your misery.

24 And he cried and said, Father Abraham, have mercy upon me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue ; for I am tormented in this flame.

25 But Abraham said, Son. remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf

gulf fixed ; so that they which would pass from hence to you, cannot : neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my fathers house :

28 For I have five brethren ; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets ; let them hear them.

30 And he said, Nay, father Abraham, but if one went unto them from the dead, they will repent.

While you were yet upon earth, you might have assisted one another ; and if that wealth, which you spent in vanity and sinful pleasures, had been then bestowed more liberally in relieving the temporal wants and necessities of the poor, it would at this time have prevented your falling into this remediless and eternal misery. But now God has determined your state by an irreversibile and unalterable sentence ; and however earnestly we might desire it, yet it is absolutely impossible for us to relieve you.

27. & 28. Then said the rich man : If there is no hope of comfort for myself, yet at least, father Abraham, let Lazarus return to the earth, and acquaint my brethren who are yet alive, with my extremely miserable condition ; that by such a convincing argument they may take warning, and not come likewise into this place of torment.

29. Abraham replied ; God has given them sufficient warning of the necessity of reformation, in the books of the holy scripture, and by the continual preaching of the prophets. If they will escape destruction, and attain eternal happiness, let them attend to these means, which God has afforded them.

30. Nay, father Abraham, said the rich man, still urging him : But though the threatnings of God, written in the law and denounced by the prophets, are so common and familiar to them, that perhaps they may not be moved by those ordinary means ; yet certainly, if a man should rise on purpose from the dead to preach to them, they could not fail of being convinced by so extraordinary a method.

31. But Abraham again replied, No: God has already given them all the means of conviction, that it is reasonable either for God to give, or them to expect. If they be not blinded with an unreasonable perverseness of mind, and an habitual love of sin; they cannot avoid being influenced by the law and the prophets. But if they lie under these prejudices, * then no other means, how extraordinary soever, will probably have an effectual or lasting influence upon them.

31 And he said unto them, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

. C H A P. XVII.

The heinous guilt of drawing others into sin, ver. 1. That Men ought to be ready to forgive, ver. 3. Of Faith, ver. 5. and that Men ought not to value themselves upon the Gifts wherewith God has endued them, ver. 7. Jesus healeth ten leprous Persons, ver. 11. Of the Nature of Christ's Kingdom; and a prediction of the destruction of the Jews, ver. 20.

1. & 2. **A**T another time Jesus being instructing his disciples in the great duty of encouraging and assisting each other in all the difficulties of a religious life, with humility and meekness; and warning them against the heinous sin of discouraging good men, or seducing them into sin; he said: Such indeed is the state of things, and the wickedness of men, that it is morally

1 **T**HEN said he unto the disciples, It is impossible but that offences will come: but wo unto him through whom they come.

2 It were better for him that a mill-stone were hanged about his neck, and he cast into the sea, than that he

* Of this the unbelieving Jews were; a great instance; who withstood all the miracles of Christ, and even that most wonderful one of his *resurrection from the dead*, no less than they had done the ordinary preaching of the prophets.

he should offend one of these little ones.

impossible but *offences* will come: It must needs happen, that schisms and divisions, factions and false doctrines, contentions and persecutions will arise, whereby humble and well-meaning persons may be seduced or terrified from the practice of their duty: And it is not agreeable to the wisdom and designs of Providence, in his government of this present world, to hinder these things by the continual interposition of his extraordinary and miraculous power. But wo be to that man, by whose *fault* they shall happen; by whose pride or wilfulness, false doctrine or contentiousness, any innocent and well-disposed persons shall be enticed or affrighted into sin. Better were it for such a man, that he had never been born, or that he had quickly perished by some untimely death.

3 ¶ Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him.

3. Take heed therefore how you behave yourselves. And beware, not only least by any evil example, practice, or doctrine; but also least even by carelessness or neglect of your duty, ye become any way the occasion of other mens sins. Be diligent to the utmost of your power to assist and encourage those that stand, and alway ready with meekness and tenderness to endeavour to recover them that fall. If any man commits a trespass against you, rebuke him wisely by gentle and in moderate degrees; and whensoever he repents, forgive him heartily and freely.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

4. And how often soever he trespasses against you; yet if he repents and confesses his fault, and professes to be sorry for it, and promises after all his relapses to amend and avoid the like fault for the future; continue to forgive him.

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5. ¶ Upon

5. ¶ Upon another occasion, the disciples having found themselves unable to work certain miracles, and having been thereupon reproved by Jesus for their want of faith; they entreated him that by his divine power he would strengthen their faith, and enable them to perform all miracles.

6. Jesus replied: If you had never so little *true faith* in comparison, answerable in any measure to your office and your advantages; nothing should be too hard for you to effect, for the glory of God and the confirmation of my doctrine; but by a firm trust in the power of God ye should be able to do even things as seemingly impossible, as plucking a tree up by the roots, and planting it in the sea.

7. 8. 9. & 10. But then you must always remember, that this *kind of faith* is not to be attained but by using the means of earnest prayer and fasting, great devotion and purity of mind. And when you have done all this; yet even then you will have nothing to boast or to value yourselves upon, having performed nothing but what was your indispensable duty to do. For, *as* a man that maintains a servant to plough his ground or to feed his cattle, does not bid that servant, as soon as he comes out of the field, sit down to meat; but first makes him wait upon him at dinner; and afterwards gives him leave to refresh himself; and when the servant has performed all these things, his master does not think himself obliged to thank him for his service, because it was nothing more than what his place obliged

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea: and it should obey you.

7 But which of you having a servant ploughing or feeding cattle, will say unto him, by and by, when he is come from the field, Go, and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken, and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him; I trow not.

10 So likewise ye, when ye shall have done all those things which are command-
ed

commanded you, say, We are unprofitable servants : we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off :

13 And they lifted up *their* voices, and said, Jesus Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go, shew yourselves unto the priests. And it came to pass that as they went, they were cleansed.

15 And one of them, when he saw he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks : and he was a Samaritan,

him to do : *Even so ye*, when ye have used all requisite means, and done all that was in your power, to qualify yourselves with the necessary gifts and abilities, to promote the religion of Christ, and to propagate his doctrine with success ; yet ought ye after all, to acknowledge with the greatest humility, that ye are but unprofitable servants in the sight of God, having done only what was absolutely your duty to do.

11. ¶ After these things, Jesus in his way to Jerusalem, travelled through some parts of the borders of Samaria, between Samaria and Galilee.

12. & 13. And as he drew near a certain village, there met him ten men which had the leprosy, and were therefore shut out of the town as unclean persons ; and one of them was a Samaritan. And when they saw Jesus, they stood at a distance, and cried out to him, saying ; Lord, have pity on us, and heal us.

14. Jesus pitying their case, and pleased with their faith, answered ; Go, present yourselves to the priest, as the law appoints ; and he shall pronounce you clean. And as they went, trusting in Jesus's promises, they found their disease cured.

15. & 16. Then one of them, which was the Samaritan, seeing himself perfectly healed, turned back immediately, and with a grateful heart expressed his joy and praises to God, and fell down on his face before Jesus, and gave him thanks publicly for this great mercy.

17. & 18. Whereupon Jesus said; Were there not nine others healed, as well as this poor Samaritan? And might we not have expected that those others, who profess the true religion of the Jews, should have shown at least as great a sense of piety, as this stranger? how is it then, that he alone comes back to thank God for his deliverance? [This Jesus said, secretly reproving the hypocrisy of the Jews; and showing that an outward formal profession of religion, however true and excellent that religion be, is of no value in the sight of God, in comparison of an honest and religious heart.]

19. Then turning himself to the man; he said, Go in peace; your exemplary faith has obtained the cure of your disease.

20. & 21. ¶ At another time, Jesus being asked by some of the Pharisees, *when* that glorious kingdom of the Messiah, which he so often mentioned in all his discourses, should be established upon earth; he answered: Ye are in a great mistake, and have very wrong notions of things, if ye imagine that the kingdom of the Messiah is like the temporal kingdoms of this present world, established in this or that particular place, and consisting in outward pomp, riches, splendour and worldly power. No; The kingdom of God is a spiritual kingdom, consisting in the subjection of mens wills, the obedience of their hearts, and the conformity of their actions, to the great and eternal laws of God. And therefore you must look for it; not in any *distant* place, but *among yourselves*; and not in any of the [outward things of this

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way; thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come; he answered them, and said, The kingdom of God cometh not with observation.

21 Neither shall they say, Lo here, or lo there: For behold, the kingdom of God is within you.

22 And

present world, *but in your own hearts and minds.*

22 And he said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

22. Again, upon the like occasion, being asked the same question by his own disciples, who still retained so much of their Jewish prejudices, as to expect that Christ should set up a glorious temporal kingdom amongst them : he said ; Ye err greatly, if ye expect worldly power and glory. No ; The kingdom of Christ, consists only in the spreading and establishment of his true religion in the world. And while this is doing, great temporal calamities will fall upon the whole nation of the Jews ; and in that time of distress ye shall wish for the comfortable enjoyment of my presence again, which ye *cannot* then have.

23 And they shall say to you, See here, or see there, go not after *them*, nor follow *them*.

23. Wherefore if any man shall pretend to tell you, that Christ is in such or such a private place, ready to appear in person, to destroy his enemies and deliver his servants ; believe it not, neither regard it any otherwise than as the cheats and delusions of false prophets and impostors.

24 For as the lightning that lighteth out of the one *part* under heaven, shineth unto the other *part* under heaven : so shall also the Son of man be in his day.

24. For as lightning appears not here or there, but shines through all places in an instant : So Christ will not show himself in this or that particular place : But his power in destroying his enemies, shall demonstrate itself evidently through all the land at once ; and his religion by the wonderful efficacy of the divine power, shall prevail and be established in a great part of the world, as it were in a moment.

25 But first must he suffer many things, and be rejected of this generation.

25. But before all these things, it is necessary that I undergo many and great sufferings. I must be delivered into the hands

hands of the Jews, who lie in wait for my life ; and they shall abuse and mock me, and at last put me to an ignominious and cruel death. And after my resurrection, then shall my power begin to be evidenced to the world, in a dreadful and exemplary, a sudden and *very unexpected* destruction of those my enemies.

26. & 27. For *as* in the days of Noah, men went on secure and intent upon their worldly business, and had no regard to the repeated warnings which that good man gave them of the impending judgment of God, till the very day that Noah went into the ark, and the flood came and surprised and destroyed them all.

28, 29. & 30. And *as* in the days of Lot, the inhabitants of Sodom were wholly taken up with their business, their pleasures, and their sins ; and had no regard to that righteous man's preaching, till the very day that he forsook their city, and God destroyed them utterly with lightning and fire from heaven : *even so* in this generation, the Jews will go on obstinately in their own ways, unconcerned at the warnings which I and my disciples give them, till the Romans shall come upon them and destroy them utterly.

31. At the time therefore of that great and sudden vengeance, whoever hopes to escape, let him make such speed in his flight, as not to return home to take any of his goods with him ; but let him flee for his life, as Lot did out of Sodom, without so much as looking back.

32. Remember the fate of Lot's wife: who for only looking behind her, contrary to the command of God, was turned into a pillar of salt. And

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark : and the flood came and destroyed them all.

28 Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded :

29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all :

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the house-top, and his stuff in his house, let him not come down to take it away : and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Who-

learn by this sensible resemblance, the folly of looking back at small and temporal things, when your life and happiness, your greatest and most lasting concerns, are at stake.

33 Whosoever shall seek to save his life, shall lose it : and whosoever shall lose his life, shall preserve it.

33. Whoever carries behind among the unbelieving Jews, and falls back from his profession, complying with the vain persuasions and insinuations of wicked men, in hopes by that means to escape and preserve his life ; shall by the just judgment of Providence, most certainly lose it. But he who notwithstanding any apparent hazard of his life, shall nevertheless persist undauntedly in the profession and practice of true Christianity ; shall not only be assured of his reward in the life to come, but shall moreover have a probability of being guided by the wonderful direction of Providence, to escape even in this present time from that general destruction, wherein the unbelieving Jews shall almost universally perish.

34 I tell you, in that night there shall be two men in one bed ; the one shall be taken, and the other shall be left.

34. 35. & 36. For even at the very height of this raging and universal desolation, God will, for the deliverance of his faithful servants, make great and wonderful distinctions of men. And out of persons employed about the same business, and seemingly equal in all worldly concerns, he will, by strange and most remarkable interpositions of Providence, rescue from those calamities wherein others shall be left to perish.

35 Two women shall be grinding together ; the one shall be taken, and the other left.

36 Two men shall be in the field ; the one shall be taken and the other left.

37 And they answered and said unto him, Where, Lord ? and he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

37. *Hereupon, the disciples asked Jesus ;* Lord, where shall all these things happen ? *Jesus answered :* As at whatever place the carcase is, there also will the eagles be ; so wherever the unbelieving Jews, [*and wherever wicked men*] are, there also will the judgments of God follow them.

C H A P. XVIII.

Of importunate Prayer, ver. 1. Of Humility and Pride, ver. 9. Jesus encourages little Children to be brought to him, ver. 15. Of the young Man that would not forsake his possessions for Christ, ver. 18. Of the Danger of Riches, ver. 24. The Blessedness of Suffering for Religion, ver. 28. Jesus foretels his Death ver. 31. and heals a blind Man, ver. 35.

1. **A**T another time, Jesus being instructing his disciples in the duty of prayer, and exhorting them to be constant and diligent in the performance of that duty, because God will be prevailed upon by importunity and fervency, but answers not the prayers of those who seek him carelessly and faintly: He explained and illustrated his discourse by the following comparison.

2. There was, said he, a magistrate in a certain city; who having neither religion nor honesty, was swayed only by his humours and passions, and decided things arbitrarily, without any regard to justice or equity.

3. This man was applied to, by a poor widow in the same city; who being oppressed by some of her powerful neighbours, and having no other way to find any redress, was forced to solicit this wicked magistrate to do her justice.

4. & 5. At first he, according to his usual pride and iniquity, neglected the poor woman's petition, and took no care at all to relieve her or to do her right: But at length, the woman continuing day after day to importune and disturb him, he resolved, that though he had no con-

1 **A**ND he spake a parable unto them, to this end, that men ought always to pray, and not to faint.

2 Saying, There was in a city a judge, which feared not God, neither regarded man.

3 And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will

I will avenge her, left by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them ?

8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth ?

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others :

science of right or sense of honesty, yet merely to get rid of the woman, and to be free from her importunity, he would do her justice.

6. & 7. Now (continued Jesus, applying the parable), if an *unjust and unmerciful man* could not forbear being prevailed upon by the importunity of a *poor despised woman*, to do justice contrary to his inclinations and passions ; how much more will the *just and merciful God*, the righteous judge of the world, certainly be moved by the earnest and continual prayers of his *faithful and beloved servants*, to vindicate them from the unjust oppressions and cruelty of their adversaries* ? though perhaps he does not answer their petitions immediately.

8. Assuredly I tell you, the time will shortly come, when God will evidently demonstrate to the world by most severe and exemplary judgments, that he *has heard and is moved* by the cries of his afflicted servants. Though when Christ comes to execute these judgments, how few shall he find, who by faith and patience, and perseverance in well-doing, will appear worthy to be rescued and delivered by him !

9. ¶ Furthermore, upon the occasion of discoursing about prayer, Jesus, as he had exhorted his hearers to *constancy and importunity* ; so he continued to recommend also *modesty and humility of mind*, as most necessary qualifications

* Grotius reads the last words of this seventh verse interrogatively ; *and will God delay avenging his servants ?* See his learned notes on the place.

qualifications for the due and successful performance of that duty. And under the following similitude, he described and exposed the vanity and folly of the proud Pharisees; who upon a conceited and groundless presumption of their own extraordinary holiness and righteousness beyond other men, put up their prayers to God, not with an humble sense of their own unworthiness, and a modest expectation of the mercy and favour of God, but with a presumptuous confidence on their own merit and excellence.

10. Two men, *said he*, happened to go at the same time into the temple to pray. The one of them was a Pharisee, a conceited valuer of himself upon a formal outward appearance of holiness: the other was a modest, penitent publican, sensible of the guilt and greatness of his sins, and humbly desirous of God's mercy and pardon.

11. & 12. The Pharisee stood by himself, and in the spirit of pride and uncharitableness, prayed after this manner: I thank thee, O God, that I am not like other men, a robber, a cheat, an adulterer; or like this publican, a profane and unsanctified man; but that I am a more than ordinarily holy and religious person, keeping a strict fast two days in every week, and consecrating to pious uses the tenth part of all that I have.

13. On the contrary, the publican standing at a distance, in the lower part of the temple, and scarce daring so much as to lift up his hands or eyes towards heaven, smote only upon his breast with his hand, and in a deep sense of his own guilt and unworthiness, he said; I beseech thee, O

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

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God, extend thy mercy and compassion to me, a very great, but penitent sinner.]

14. Now, *continued Jesus*, of these two men, I assure you, the penitent publican was esteemed better, and more acceptable in the sight of God, than the proud Pharisee. For whosoever carries himself proudly and haughtily, unreasonably *assuming to himself*, and arrogantly *contemning others*, without any due sense of his *dependence on God*, or his *duty to men*, shall, by the just judgment of God be abased and brought low. But he that behaves himself humbly and modestly; and, in a just sense of his own weakness and unworthiness, applies himself in hearty prayer to God, for his blessing and assistance in all the actions of life; shall by the divine mercy be highly exalted.

15. While Jesus was instructing his disciples in these and many other important duties of life, some of the believing Jews, who had upon several occasions observed the great virtue and efficacy of Jesus's touch, brought young children to him, desiring him that he would lay his hands upon them and bless them. At which the disciples, who thought this a needless and unnecessary trouble to Jesus, were displeased, and offered to put back those that brought them.

16. But Jesus rebuked his disciples, and * encouraged the children and those that brought them; saying, Let the little children by all means be brought to me, and hinder them not. For they are lively images and examples of

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of

* The words προσκαλισάμενος αὐτὰ, *scilicet* τὰ βρέφη, seem (though not necessarily), to signify, that these were not infants, but rather (at least some of them), children that could walk.

of that good temper and disposition of mind, by which alone men can be fitted for the kingdom of God. That freedom from pride, covetousness, and worldly designs; from prejudice, evil customs, and habits of sin; that easy and teachable disposition of mind: That innocence, plainness, and simplicity of heart, which appear in all the actions of these little children: are the principal qualifications which every one of you ought to endeavour to attain if ye will be worthy members of my church on earth, and inheritors of the kingdom of God in heaven.

17. Assuredly I tell you; no man who is not born again, and by repentance and sincerity conforms himself to the example of these childrens innocence and simplicity, shall ever enter into the kingdom of God.

18. ¶ After this, there came to Jesus a young man of good quality, who being of a religious disposition, and hearing that Jesus undertook to instruct his disciples in a doctrine more excellent than the common precepts and traditions of the Jewish doctors, and that he promised also to obedience a great and extraordinary reward; he asked Jesus, saying, *Good master*, what shall I do, that I may attain that great and eternal happiness, which you propose to them that obey your instructions?

19. Jesus replied, Wherefore do you call me *good*, whom you do not know to be any other than a *mere man*? There is none truly and properly good, but God, who is the only author of all goodness and happiness.

20. However, as to your question, you know the commandments which

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall not enter therein.

18 And a certain ruler asked him, saying. Good master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none is good save one, *that is*, God.

20 Thou knowest the commandments, Do not commit

commit adultery, do not kill, do not steal, not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

God has made the conditions of eternal life. Do not murder any man, nor injure him in his body, goods or name. Avoid adultery, fornication, and all uncleanness. Do not steal, neither cheat nor defraud any man. Do not accuse any one falsely, nor pervert justice. Honour and reverence your superiors, and do to all men, as you desire they should do to you.

21. The young man, having had the happiness of a good education, and not conscious to himself of any plain and notorious breach of any of these commandments, rejoiced at Jesus's answer: And hoping to be highly commended by him for his virtuous life and conversation, he said, All these commandments have I been instructed in from a child, and have constantly obeyed them all my life: What particular and extraordinary thing do you teach?

22. Jesus answered *, If you will be one of my immediate disciples and followers, there is yet one thing more necessary to qualify you for that profession: You must sell all that you have, and give it to the poor; and, laying aside all care of worldly affairs, prepare to follow me through afflictions and persecutions; and make it the whole business of your life to propagate my gospel, without fearing any temporal evil, or even death itself; and you shall have a great reward in the life to come.

23. At this the young man was greatly disappointed, not expecting to have been put upon so difficult a duty. And he went away very sorrowful; for he had great possessions: and though he was otherwise well-disposed to live

* See Note on Matt. xix. 21.

justly and honestly in the world, yet he had not weaned himself from worldly affections and the love of riches, so as to be able at that time to become a worthy disciple of Christ, and to part with all his present temporal enjoyments, in prospect of a future extraordinary reward in heaven.

24. Whereupon Jesus took occasion to warn all his hearers against the love of riches: Showing them how great a snare and temptation it is? how greatly it indisposes men to become worthy and constant disciples of Christ; and how hard it is for that man to be a good Christian, who pretends *so* to make the happiness of heaven his chief good and his ultimate end, as to resolve nevertheless, that he will not, upon any terms, part with his earthly and temporal possessions.

25. And he said, Verily such is the deceitfulness of the love of riches; so many and great are the temptations to which it exposes men; and so apt is it to sensualize and enslave mens affections to worldly and temporal enjoyments; that it is an exceeding hard thing (than which hardly anything can be imagined more difficult), for a very rich man to attain that resigned temper of mind, and willingness to part with all things for the sake of religion, which is necessary to qualify him to be a worthy disciple of Christ.

26. When the disciples heard this, they were astonished, and said, If the conditions of eternal life be so exceeding difficult, who then shall ever be saved?

27. But Jesus pitying their infirmity, replied: To human passions and weakness indeed, it seems a thing

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God?

25 For it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdom of God.

26 And they that heard *it*, said, Who then can be saved?

27 And he said, The things which are impossible with men, are possible with God.

28 Then

morally impossible, for a man to despise and conquer all the temptations of riches, and to get above all the allurements of a sinful world. But by that divine grace and assistance which God affords in the gospel, it is possible to do all this with the greatest willingness and cheerfulness of mind ; and to part with all things in this present world for the sake of religion, not only patiently, but even with great satisfaction and joy.

28 Then Peter said
Lo, we have left all,
and followed thee.

28. Upon this, the disciples knowing in their own consciences that they had forsaken all that they had for Christ, took courage again, and said ; Lord *we* have actually done this thing in our proportion, and as far as our circumstances made us capable of doing it. For though we never had indeed any great possessions, yet all that we had, which was as much to us as others abundance is to them, we have left for your sake. Have *we* not ground therefore to hope for the reward you speak of?

29 And he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of Gods sake,

30 Who shall not receive manifold more in this present time, and in the world to come, life everlasting.

29. & 30. Jesus replied, There is no man that loses any thing in this present world, whether it be much or little, possessions or friends, or any other comfort of life or temporal enjoyment whatsoever, for the sake of God and the constant profession of his true religion ; but he shall even in *this life* be recompensed with such love and assistance of all good men, and such joy and satisfaction in the Holy Ghost, as is infinitely better than all the things he parted with ; and in the world to come, he shall moreover inherit eternal happiness.

31. ¶ Having thus comforted the minds of his disciples with a promise of great and eternal rewards, Jesus continued his journey towards Jerusalem. And as they were in the way, he took aside the twelve apostles, and gave them warning before-hand, that when they came at Jerusalem, they must expect to see all those sufferings come upon him, which the ancient prophets had foretold that the Messiah was to undergo.

32. & 33. And this he did, not only in general terms, as he had sometimes before done, to prepare them by degrees against the day of affliction: But he told them *now* more plainly and particularly, that the Jews, who had long laid in wait for his life, should soon after his going into Jerusalem apprehend him, and deliver him up to the Roman soldiers; and that these should mock and abuse him, spit upon him and beat him, and at last crucify him in the most ignominious manner amongst the vilest malefactors: But on the third day he would rise again.

34. But the apostles understood nothing of all this. For they were very unwilling to believe that Jesus should die indeed: And they hoped his words might bear some other sense, though they knew not what: And they could not at all conceive what he meant, by talking of rising from the dead.

35. ¶ Now in their way to Jerusalem, they were to pass through Jericho. And * near that town, there sat

31 ¶ Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated and spitted on;

33 And they shall scourge him, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that as he was nigh unto Jericho, a certain blind man sat by

* The word *ἐγγίζειν*, here; and *προειδὼν* *διηγέσθαι*. chap. xix. ver. 1; seem to signify that this miracle was done *before* Christ entered the town: whereas St. Matthew and St. Mark say expressly

by the way-side begging :

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, thou son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace : but he cried so much the more, Thou son of David, have mercy on me.

40 And Jesus stood and commanded him to be brought unto him : and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee ? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight : thy faith hath saved thee.

* a blind man by the road-side begging.

36. When therefore Jesus passed by, the blind man hearing the noise of the multitude that accompanied him, inquired what the matter was ?

37. & 38. And being told by the people, that Jesus of Nazareth was going by ; he cried out aloud, saying ; Jesus, Son of David ; I have heard of your many wonderful works, and believe you to be the Messiah sent of God to deliver his people ; I beseech you, have mercy on me.

39. But the people that came along with Jesus, thinking him too troublesome and importunate, bade him be quiet and not disturb Jesus. Nevertheless he still continued to call out, and that with the greater earnestness : O Jesus, Son of David ; I beseech you have compassion on me.

40. & 41. Then Jesus stopping, bade the people bring the blind-man to him : and being come, he asked him, What he desired to have done for him ? The blind man answered ; Lord, I desire you would be pleased to restore me my sight.

42. Jesus pleased with the man's faith, that he did not ask an alms, but the recovery of his sight ; laid his hands on him, and said, Receive your sight ; your great faith has obtained you a cure.

N 4

43. And

precisely it was done at his *going out*, Possibly ἐρχόμενος may here be put only for ἐρχόμενος εἰς αὐτόν ; and the first verse of the next chapter may be only a *reassuming* the thread of the history. But this circumstance is of small moment.

* One of the two, mentioned *Matt. xx- 30*.

43. And immediately he recovered his sight, and followed Jesus in the way, rejoicing and praising God for this great mercy. And all the people also rejoiced and gave thanks to God, for sending among them so great a prophet and benefactor.

43 And immediately he received his sight, and followed him, glorifying God: and all the people when they saw it, gave praise unto God.

C H A P. XIX.

The Conversion of Zacchæus, ver. 1. The Parable of the King going into a far Country, ver. 11. Grace increased by Improvement, ver. 26. Jesus rides into Jerusalem, ver 28. Foretells its Destruction, ver. 41. And clears the Court of the Temple, ver. 45.

1. & 2. **A**FTER this, Jesus continued his journey from Jericho towards Jerusalem. And there was in that country one Zacchæus, a rich man, one of the head collectors of the customs.

3. & 4. This man, having heard the fame of Jesus, and being very desirous to see him; but being of a low stature, and not able to get near enough, because of the great multitude of people that crowded about Jesus; he ran before, and climbed up into a tree by the side of the road, where he knew Jesus was to pass.

5. Jesus knowing the simplicity and honesty of the man's heart, looked up, when he came at the place, and spake to him, saying; Zacchæus, come down quickly, for I intend to dine at your house to day.

1 **A**ND Jesus entered and passed through Jericho.

2 And behold there was a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was, and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycomore-tree to see him; for he was to pass that way.

5 And when Jesus came to the place, he looked up and saw him, and said unto him,

him, Zaccheus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured saying, That he was gone to be a guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, for so much as he also is the son of Abraham.

6. The man overjoyed at Jesus's taking notice of him, came down in great haste, and entertained him with all possible marks of respect.

7. But the Pharisees and the generality of the Jews were highly offended at Jesus's offering himself to dine with a publican. And they said, This is a strange thing, that he should irreverently pollute himself with the * company of Gentiles and profane persons. * See Note on ver. 9.

8. But this their superstitious and malicious accusation was immediately confuted by the thing itself; and the event showed, that Jesus's conversing with sinners, was not *defiling himself*, but *saving them*. For Zacchæus being before prepared by what he had heard, to embrace Jesus's doctrine, and now more fully convinced by his presence and efficacious discourse, stood forth before all the company, and declared his resolution of repentance and amendment of life, in the following manner: Lord, *said he*, I confess the sinfulness of my past life, and resolve for the future to enter upon a new course. Whereinsoever I can find that I have wronged or defrauded any one, or been tempted by occasion of *my calling* to extort from any man more than was my just due, I will make him restitution fourfold. And because I may have injured some, to whom I shall have no opportunity of making restitution, I will immediately give one half of what I have to the poor.

9. Jesus replied: This day is this family received into the gracious covenant of mercy and salvation, and to a share in all the promises made by God to his peculiar people. For this man,

man, by repentance, faith, and renewed obedience, is * become truly and properly a son of Abraham, to all the purposes of religion and happiness.

10. And indeed, the principal design of my coming into the world, was to reclaim such persons as these from the ways of sin and misery, to repentance and obedience, and the hopes of eternal life.

11. ¶ Having thus converted Zacchæus, Jesus travelled on still towards Jerusalem. And beginning now to draw near the city with his disciples, and a great number of people following him: And perceiving that they which believed on him, expected that at his coming to Jerusalem he should declare himself to be the Messiah, and take upon him his kingdom, which they weakly supposed was to consist in worldly power and dominion: He, to take off their prejudices, and to rectify their judgments by degrees, discoursed many things to them, partly in plain words, as they were able to bear it, and partly in figures and similitudes, concerning the true and spiritual nature of his kingdom. Particularly, that the nation of the Jews would not submit to him, but resist and oppose this his kingdom; and that all who would be his faithful subjects, must not expect immediate glory and greatness, but with labour and patience, and a diligent improvement of themselves in all virtues, wait for their reward in God's due time. And this he inculcated to them, among other discourses, by the following similitude:

10 For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He

* Though Zacchæus might be originally a Jew, as Grotius makes it probable, yet all publicans in general were looked on only as Gentiles, and ranked among such by the Jews, on account of their odious office, and their being generally very bad men.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he

12. A nobleman, *said he*, being to be king over a certain province in a vast empire, took a long journey from his own province to the emperor's court, to have his * kingdom settled and confirmed upon him:] Thus Christ, being king of the Jews and of his whole church, was to ascend up into heaven to take full possession of this his spiritual kingdom over mankind, and afterward to return again in glory.

13. And before he took his journey, he divided a stock of money among his servants, to trade with till his return:] Thus Christ, while he continued yet upon earth, preached the will of God, and gave several gifts to men; and at his second coming, will expect an account of their several improvements under those advantages.

14. But as soon as he was gone, those of his subjects which were nearest to him and dwelt in his own city, rebelled and sent a message after him, that they would not have him to be their king:] Thus the Jews, who were originally Christ's peculiar people, resisted and opposed the gospel, even more than other nations.

15. Now when he returned, having his kingdom established and confirmed to him, he called all his servants to an account, whom he had intrusted with his money; that he might see how much advantage every one had made:] Thus Christ

* The form of this similitude is taken from the custom of those who were to be kings over certain provinces, as Herod or Archælaus over Judæa, going to Rome to have their kingdom confirmed to them, and then returning.

Christ, at his second coming, will call all men before him to judgment, and require a strict account of their respective improvements under the several gifts wherewith he intrusted them.

16. & 17. The first of these servants gave in his account, that with one pound committed to his charge, he had gained ten pounds : And the king commended his faithfulness and industry, and for his reward made him governor of ten cities :] Thus some men, having greatly improved the gifts and abilities wherewith God endued them, to the increase of religion and the good of the world ; shall at Christ's coming to judgment, receive an inestimable reward for their fidelity and diligence.

18. & 19. Another of his servants delivered in his account, that with one pound he had gained five pounds : And the king commended him also, and rewarded him with the government of five cities.] Thus other men having likewise, though not so much as the former, yet in their proportion made an honest and sincere improvement of the gifts wherewith God intrusted them ; shall at Christ's second coming be also commended by him, and receive a proportionable reward.

20. & 21. A third servant, having been slothful and made no use of his lord's money ; instead of giving in any account, began to excuse his own negligence by accusing his lord of severity and hardness, in requiring more of him than had been at first committed to his care.] Thus wicked men, who abuse, or at least make no good use of those abilities which God has

had given the money, that he might know how much every man had gained by trading.

16 Then came the first, Saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, well, thou good servant : because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, be thou also ruler over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound which I have kept laid up in a napkin.

21 For I feared thee, because thou art an austere man : thou takest up that thou laydest not down, and reapest that thou didst not sow.

22 And

given them, think it a hardship that God should oblige them to take pains to improve his gifts, and to employ and use them for the good of the world.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow :

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury ?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord he hath ten pounds.)

26 For I say unto you, that unto every one which hath, shall be given : and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies which would not that I should reign over them bring hither and slay *them* before me,

22. & 23. Then the king was angry, and said ; you are an idle and slothful servant. If you knew, as you say, that I expected an improvement of what I left you ; why did you not trade with my money, that when I came home, I might have received my own with increase ?] Thus wicked men at the day of judgment, shall, notwithstanding all their vain apologies, be silenced and condemned ; because though they knew that God expected they should employ and improve his gifts to his honour, and to their own and others advantage, yet they were negligent and did it not.

24. 25. & 26. And he ordered the one pound to be taken away from the slothful servant, who had made no improvement of it, and to be given to him that had gained ten pounds, that he might increase more and more : And he commanded the unprofitable servant to be severely punished.] Thus Christ, to those who improve his gifts, does both *in this present time* add continually more and more assistance, and *finally* rewards them with eternal life : But from those who improve not his grace and assistance, he *in this present time* withdraws even what he had already given, and *finally* condemns them to everlasting punishment.

27. Lastly, Having taken an account of all his servants, he at length commanded those rebellious subjects of his own city, who had opposed his taking upon him the government, to be

be executed for examples of rebellion and ingratitude:] Thus Christ destroyed the rebellious nation of the Jews, who opposed his gospel and the establishment of his kingdom, with a most severe and exemplary *temporal* vengeance: and at the day of judgment, he will likewise condemn all his open enemies, who have wilfully rejected and opposed his gospel, as well as his wicked servants who have neglected and disobeyed it, to *eternal* death.

28. ¶ Having instructed his disciples with this and many other the like discourses, Jesus continued to go on towards Jerusalem.

29. And when he was come as far as the Mount of Olives, near to Bethphage and Bethany; knowing that the appointed time of his sufferings approached, he sought now no longer to conceal himself; but resolved to enter publicly into Jerusalem, and to take upon him in the sight of the Pharisees and of all the people, a meek resemblance of that honour and worship, which was due to him from the nation of the Jews, as their King and Saviour.

30. Sending therefore two of his disciples into the neighbouring village, he bade them take a young ass's colt, that had never yet been rode upon, which they should find tied together with the ass at the entrance of the town; and bring it to him.

31. And if any man, *said he*, ask you, why you offer to take away the colt; say, *the Master hath occasion for him*: And Providence shall so dispose the circumstances of things, that upon that answer they shall suffer you to bring it away.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass when he was come nigh to Bethphage and Bethany, at the mount called *the Mount of Olives*, he sent two of his disciples,

30 Saying, Go ye into the village over against *you*: in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him* hither.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent, went their way, and found even as he had said unto them.

33 And as they were looting the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they sat Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen,

38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

32. Accordingly, the two disciples went into the town; and observing Jesus's directions, they found every thing happen exactly as he had foretold them.

33. & 34. For as they were untying the colt, the men to whom it belonged demanded of them, what authority they had to meddle with it? And they answered, as Jesus had appointed them, that *the Master had occasion for it*: and thereupon the men let them take it away.

35. Bringing the colt therefore to Jesus, they spread their clothes on it, and set Jesus thereon. And he rode upon it towards Jerusalem.

36. And the people that went along with him, strewed the way before him, some with their clothes, and others with branches of trees; as upon some high festival, or at the solemn entry of a great prince. And in this manner Jesus rode, with great lowliness and humble state, from Bethphage to Jerusalem.

37. And when he was within a few furlongs of the city, being now at the bottom of the descent from the Mount of Olives, the disciples which came along with him from Galilee, began to express their joy in loud acclamations, praising God for the many great and beneficial miracles which Jesus, from time to time, had worked amongst them.

38. And they said, Blessed be he whom God hath sent to be our King and Deliverer; Heaven preserve and prosper the kingdom of the Messiah, and establish it in peace and great glory.

39. But

39. But some of the Pharisees which were in the company, were offended at these joyful acclamations of the people; envying Jesus's honour, and fearing to lose their own authority and esteem: And they spake to Jesus, that he would rebuke his disciples, and not suffer them to make such an indecent noise.

40. But Jesus replied; Nay, since you, who ought to show forth the praises of God, do through envy and malice refuse to do it; it is very fit and reasonable that others should be permitted to perform so necessary a duty. And verily, if these persons should forbear doing it, God would even work a miracle to raise up others to glorify his name, rather than silence should be kept at so extraordinary a season as this.

41. ¶ Now when Jesus was come very nigh, so that he could distinctly view the city; he fixed his eyes upon it, and considering the unparalleled destruction that was shortly to come upon it for the incorrigibleness and impenitency of the Jews, he wept over it; and said:

42. O thou once happy and beloved, but now most miserable and cursed city! that thou hadst been but so wise and happy, as to have considered thy condition, even in this very last extremity; and by an immediate repentance, have accepted the last gracious offers of God's mercy and salvation! but alas, it is now too late: God has peremptorily and unalterably decreed thy destruction, and will afford thee no more means of salvation,

39 And some of the Pharisees from among the multitude, said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it.

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall ylll thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to call out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes, and the chief of the people sought to destroy him,

48 And could not find what they might do:

43. & 44. For within a very little time, thy enemies shall besiege thee close, and famish thee; and thou shalt be taken by them, and demolished to the very ground; so that of thy most stately buildings, not so much as one stone shall be left upon another, nor remain even any ruins of thy ancient greatness: And all thy inhabitants shall be miserably destroyed, and perish by unheard-of calamities: Because thou wast not moved by God's repeated threatenings, nor prevailed upon by any offers of his mercy, to repent and return to obedience.

45. & 46. ¶ Then Jesus rode into the city: and as soon as he alighted, he went into the temple to teach the people. And finding the outward court, which is the *court of the Gentiles* appointed for proselytes to worship in, filled like a market with money-changers stalls, and sellers of cattle and doves, and the like; who sat there under pretense of having these things near at hand for the convenience of such as came up to sacrifice: he turned them all out, and cleared the place, saying; It is a most profane and unsufferable thing, to turn any part of that holy place into a market, and to fill it with covertness and extortion; which was set apart and consecrated to the service of God.

47 & 48. And he continued to teach in the temple daily, exhorting the people to repent; and that, forsaking the vain traditions of their hypocritical teachers, they would apply themselves substantially to obey the great and eternal laws of God, by sobriety, justice, equity, piety and charity. By which means the chief priests and Pharisees, the scribes and principal rulers of the

Jews, were greatly enraged against him, as an underminer of their esteem and authority among the people. Wherefore they contrived all possible ways to apprehend him, and take away his life. But they could not easily find any plausible occasion; because the common people had a very great opinion of him, and were very diligent and attentive to hear him.

for all the people were very attentive to hear him.

CHAP. XX.

Jesus silences the Chief Priests with a Question about John's Baptism, ver. 1. The Parable of the Vineyard, ver. 9. Of Obedience to Civil Powers, ver. 21. The Resurrection proved against the Sadducees, ver. 27. Of Christ's being David's Son, ver. 41. Of Hypocrisy, ver. 45.

1. **T**HE chief priests, therefore, and Pharisees, and elders of the Jews, resolving to destroy Jesus, but not daring to apprehend him by force in the presence of the people, without some pretence of reason and justice; the only way they had left, was to endeavour by captious and ensnaring questions to provoke him to say something, which might offend the people, and bear an accusation. Accordingly, one day, as he was teaching the people, and preaching the gospel in the temple, they came about him, and demanded of him in the following manner.

2. By whose commission, *said they*, do you attempt all these things? Who authorised you to be a preacher of new and strange doctrine? Who gave you

1 **A**ND it came to pass that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders,

2 And spake unto him, saying, Tell us by what authority doest thou these things?
or

or who is he that gave thee this authority?

power to turn the trading people out of the court of the temple? And who appointed you to enter the city with pomp and noise, like some great person, at the head of a multitude of people, to raise commotions and disturbance? *This they said, hoping to provoke Jesus to give some answer, which they might represent to the people in such a manner, as to look either like blasphemy or sedition.*

3 And he answered and said unto them, I will also ask you one thing, and answer me.

3. But Jesus, having already sufficiently proved his commission to all sincere inquirers, by undeniable miracles, and knowing how with a merely malicious intention these men asked the question; did not think fit to give them a direct answer; but chose rather to silence them by retorting upon them another question, after this manner: I also, *said he*, will ask you one question, which if you can resolve me, then I likewise will answer your question, and tell you by what authority I do these things.

4 The baptism of John, was it from heaven, or of men?

4. John *the Baptist's* preaching and baptizing, you well remember what a noise it lately made in the world, and what abundance of people went out after him, to hear him and be baptized by him. Tell me, therefore, Was this a thing of *divine appointment*? or was it only a *contrivance of men*?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

5. & 6. Upon this question, the chief priests and scribes, considering with themselves, that if they should say, John *was authorized and sent of God* to preach and baptize, then Jesus would seem with great reason and justice to tax them with obstinacy and malice in rejecting the testimony

6. But and if we say, Of men; all the people

which the same John, whose divine commission they acknowledged, had expressly given concerning Jesus : And on the contrary, if they should say, *John's preaching and baptizing was only a human contrivance* ; that then the people, who all believed John to be a prophet sent of God, would unanimously fall into a rage against them and stone them : Considering thus, I say, among themselves ; they resolved not to determine any thing on either side.

7. They replied therefore to Jesus ; that they *could not tell*, whether John's baptism was a thing of divine appointment or not.

8. And thereupon Jesus in like manner to them, *Neither do I*, said he, *tell you what authority I have to do what I do*.

9. ¶ Having thus silenced the malicious scribes and teachers of the Jews ; and that in such a manner, as to give them also at the same time a secret and severe conviction and reproof of their incorrigible obstinacy and malice, in despising the repeated threatenings of God's wrath, and exhortations to repentance, made to them not only by himself, but also by John the Baptist, whose authority and divine commission themselves dared not to deny : Jesus proceeded to hint to them in the audience of the people, by a severe parable, the justice of God in rejecting *them* with all their hypocritical pretences to religion, and receiving in their stead *the penitent Gentiles*. [There was a man, said he, that planted a vineyard, and being to take a long journey, he furnished it abun-

will stone us : for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable ; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

to And

10 And at the season, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant; and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent the third; and they wounded him also, and cast him out.

13 Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

dantly with all necessities, and let it out to husbandmen to dress and improve it in his absence:] Thus God delivered his law to his peculiar people the Jews, with great present advantages, and promises of future blessings.

10. Now at the time of vintage, he sent a servant to the husbandmen, to receive of them a proportion of the fruit of the vineyard, according to his agreement with them: but they, instead of rendering him his just dues, abused and beat his servant, and sent them away empty.] Thus God expecting from the Jews, to whom he had vouchsafed a particular revelation of his will, a return of their obedience according to their knowledge and advantages; sent his prophets to remind them of their duty, and to persuade them to obedience; but they reviled his prophets, and slighted their exhortations.

11. & 12. Again, he sent other and more servants, to demand of the husbandmen, the fruit of his vineyard; but they persisting in their wickedness, persecuted these servants also, and sent them back empty.] Thus God continued to send *more prophets* to the Jews, to persuade them to repentance and obedience: But *them* also they ungratefully and obstinately rejected; despising their admonitions, and abusing their persons; and persisted in their impenitence,

13. At last the owner of the vineyard, seeing his servants had not authority enough to bring the husbandmen to their duty; sent his own son to them, thinking, that surely they would show respect to his son.] Thus God at last sent *his Son* into the world,

that if there were any possible means left of reclaiming the Jews, and reducing them to their obedience, they might be convinced, at least by the miracles and authority of Christ.

14. But when the husbandmen saw their master's son, they thought that he, being the heir, would be the last that would be sent to them; and that if they could destroy him, they might then safely seize the vineyard and secure it to themselves: Resolving therefore, upon this desperate attempt, they cast him out of the vineyard and slew him.] Thus the Jews, after all the indignities which they had offered to God's messengers the prophets, were to add this at last, to fill up the measure of their iniquity, that they should also put to death *the Son of God*.

15. Now therefore, said Jesus, after this enormous wickedness and cruelty, in destroying not only the servants, but also the son himself; what punishment do you think the master of the vineyard, when he returns, will inflict upon those ungrateful and rebellious husbandmen? That is, when the time of God's executing judgment shall come, how severely will he punish these incorrigible Jews?

* Matt. 21. 41. 16. * The chief priests and elders, not readily perceiving whereto the parable tended; answered at first; he will destroy without mercy these wicked husbandmen; and let his vineyard to honest and better men.] But presently after, finding that they themselves were the persons, whom Jesus represented under the similitude of the husbandmen; they began to recal their words, and said, *God forbid*.

14. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

16. He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes

17. But Jesus replied; Nay, ye have past a very right and just sentence upon yourselves, and it shall certainly so come to pass. God will destroy the Jews for their impenitence and abuse of his mercies; and will reveal his will to *other nations*, who shall obey it more sincerely. For thus the scripture expressly testifies, Psalm cxviii. 22. "The stone which the builders refused, is become the head stone of the corner." That is; Christ, the Messiah, rejected by the Jews, shall receive and unite the Gentiles into his church, as a principal corner-stone supports and holds together the two sides of a building.

18. After which wonderful enlargement of the church, by Christ's making a great and general discovery of the will of God to the Gentiles, and declaring it to all nations without distinction of persons, by the public and universal preaching of the gospel; God will make no more new and extraordinary revelations of himself to mankind; but by this, men shall be tried and judged to the end of the world. Wherefore whosoever shall disbelieve and be offended at any part of this last standing and perfect dispensation: or, believing it, yet live not up to the strictness of its precepts, or in any wise behave himself unworthily of it: shall be severely punished. But he that shall obstinately and finally disbelieve and reject it, or by an impenitently wicked life so behave himself under it, as to deserve the utmost effect of the wrath which it reveals and brings along with it; shall miserably and utterly destroyed.

19. ¶ Then the chief priests and Pharisees and scribes, and the elders of the

the Jews, seeing how plainly Jesus at length directed his speech against them; were enraged beyond measure, and could hardly forbear attempting to apprehend Jesus by force, and put him to death. But the fear of the people, who all esteemed him as a great prophet, restrained them.

20. They continued, therefore, their former resolution of watching him, and endeavouring to ensnare him with captious questions. Particularly one day, in pursuance of this design, they suborned men to go to him, and, under pretence of desiring his opinion in a case of conscience, to put to him such a question, as they thought he could not possibly answer, without offending either the *common people of the Jews* on the one side, or the *Roman governor* on the other.

21. & 22. The question which they put to him, was this; [Whether the Jews, who were the peculiar people of God, and under his immediate government, ought in conscience to pay tribute to the Roman emperor, and so acknowledge the authority of the Romans over them, or not?] And in hopes to entice him the more effectually to give such an answer, as they might interpret to a seditious sense; they prefaced their question with a profession of the great opinion they had of his extraordinary integrity, courage, and impartiality; and that therefore, they knew he would not fear to tell them his judgment plainly.

23. But Jesus, aware of their malicious design; said, Why do ye attempt to draw me into a snare, ye hypocrites? I well know the wickedness of your hearts, and your deceitful intentions.

the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly.

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Show

24 Show me a penny : whose image and superscription hath it ? They answered and said, Cæsars.

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsars, and unto God the things which be Gods.

26 And they could not take hold of his words before the people : and they marvelled at his answer, and held their peace.

27 ¶ Then came to him certain of the Sadducees (which deny that there is any resurrection) and they asked him,

28 Saying, Master, Moses wrote unto us, if any mans brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren : and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

24. & 25. And calling for a piece of the money wherewith the tribute used to be paid, he asked them, whose stamp and inscription was upon it ? Which when they acknowledged to be the Roman emperor's ; he said, Render then to the Roman emperor what ye confess to be his due ; and always submit yourselves so far to the government ye are under, as is consistent with the law of God, and with your profession and practice of his true religion.

26. At this answer, the hypocritical Jews went away amazed and ashamed ; finding Jesus's wisdom to be such, that they could not pervert his words, whereof all the people were witnesses, to any seditious sense, for which they might accuse him to the Roman governor.

27. ¶ After these were gone, some of the Sadducees, who believed that men perish utterly at death, and that there is no resurrection nor future life after this, came and put a question to Jesus, saying :

28. Master ; Moses in the law directs, that if a man dies and leaves his wife without children, his brother shall marry his widow, to raise up children for the continuance of the name and family of the deceased.

29. Now there happened in a certain family to be seven brothers, whereof the eldest having married a wife, after some time died, and left no children behind him.

30. 31. & 32. The second brother therefore married the widow ; and he also after some time died without children. And after him, the third married her ; and in short they all
seven

seven married her, and died without children : And the woman died last.

33. Now therefore, if there be, as you teach, another life after this ; whose wife must this woman be in that future state ? for all the seven brothers equally married her. [This argument the Sadducees thought an unanswerable objection against the doctrine of a resurrection and a life to come ; since all these men could not have the same woman to wife at once, and yet they all had an equal right to her.]

34. But Jesus replied ; Ye talk very weakly and ignorantly, and have a very mean notion of the greatness and power of God ; to imagine that the future happy state of good men is to be judged of by the present circumstances of this mortal life, or that it bears any similitude or proportion to it, so that they may in any wise be compared together.

35. & 36. No : They who shall be found worthy to have part in the resurrection to eternal happiness, shall be no longer subject to the accidents and changes of this mortal state. There shall be no more marrying nor bearing of children, because there will be no mortality or succession : But they shall all be like the angels of God, glorious, unchangeable, and immortal, and shall continue in the presence of God, in a state of perfect bliss, and in the enjoyment of an unalterable happiness, for ever.

37. And that this is no fiction, but that there really shall be another life after this ; if ye had studied the scrip-

31 And the third took her ; and in like manner the seven also. And they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection, whose wife of them is she ? for seven had her to wife.

34 And Jesus answering, said unto them, The children of this world marry, and are given in marriage :

25 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.

36 Neither can they die any more ; for they are equal unto the angels, and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses showed at the bush,

bulsh. when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living, for all live unto him.

39 ¶ Then certain of the scribes answering said, Master, thou hast well said.

40 And after that, they durst not ask him any question at all.

41 And he said unto them, How say they that Christ is Davids son?

42 And David himself said in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand.

43 For I make thine enemies thy footstool.

tures, ye might and ought to have collected even from God's styling himself to Moses in the bulsh, (Exodus iii. 6.) *The God of Abraham, Isaac and Jacob*, long after the death of these patriarchs.

38. For, since it is plain these holy men did not receive the full reward of their piety in this world; God could not have called himself *their God*, but only because there is a future state, wherein he may amply reward them; and that their souls are in his hands, and he can raise their bodies to be united to them again, whenever he pleases.

39. Hereupon some of the scribes or expounders of the law, who were present and heard the dispute; being pleased at the readiness and clearness of Jesus's answer, wherewith he effectually confuted and silenced the Sadducees; they could not forbear declaring their approbation, but said: Master, you have answered judiciously and wisely.

40. ¶ After which, some of the Pharisees came and undertook to dispute with him about other questions. But Jesus with great wisdom silenced them all, and put them to shame before the people; so that at last they were afraid to put any more questions to him.

41. Then said Jesus; Give me leave now in my turn to put a question to you. Ye say that the Messiah must be the Son of David: But how can that be?

42. & 43. For doth not David himself, in his prophetic and inspired writings, expressly call him Lord, and acknowledge him his *superior*? saying,

ing (Pfal. cx. 1.), *God said unto my Lord, the Messiah; Take thou all power, dominion and authority; till all thy enemies be made subject unto thee.*

44. If then he so expressly acknowledges him to be *his Lord*; how can he be *his Son*?

45. To this question the Pharisees, not being aware that he who sprung from the family of David according to *the flesh*, might nevertheless be infinitely David's superior in his *divine capacity*; were not able to make any answer. Whereupon Jesus, having found by many trials of their obstinacy and incorrigibleness, that however they might be *silenced*, yet they would never be *convinced*; or however they were *convinced*, yet they would never *acknowledge that conviction*: He turned from *them to his disciples*; and began to warn them openly in the audience of the people, against the pride and hypocrisy of the scribes and Pharisees; saying:

46. & 47. Take heed of the pride and hypocrisy of the scribes and Pharisees; who love to appear grave, walking in long garments; and desire to have men show them great respect in the streets, and in all public places; and strive to have the upper-hand at church, and at all feasts and entertainments. Beware, *I say*, of these mens pride and hypocrisy. For by wonderful shows of outward zeal and piety, and great pretences to extraordinary holiness and devotion above other men; they mean nothing more, but to conceal from the world, the oppression, covetousness and injustice, of which their hearts are full, and
which

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people, he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows houses, and for a show make long prayers: the same shall receive greater damnation.

which they fail not to put in execution, when widows and orphans, and others not able to detect their frauds, or oppose their violence, do fall into their hands. And all these ill things they practise under the formal appearance of religion. Wherefore they shall be doubly punished by the just judgment of God; both for their unrighteous dealing, and for the hypocrisy with which they cover it.

CHAP. XXI.

Charity and Piety to be esteemed, not by the Measure of the outward Work, but by the Zeal of the Heart, ver. 1. A Prediction of the Destruction of Jerusalem, ver. 5. Of Watchfulness, ver. 34.

1 AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow, casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.

1. & 2. AND Jesus continued daily teaching in the temple.

And one day as he was sitting with his disciples over against the treasury, seeing how a great many rich men presented very large offerings or free gifts to be laid out in the service of the temple: He observed that there came amongst the rest a poor widow, and gave two small pieces of money, about the value of a farthing.

3. Whereupon, Jesus said to his disciples; See you that poor woman casting in her mite into the treasury? Assuredly, I tell you, that small gift of hers, which in the judgment of men appears so very inconsiderable and contemptible. is more acceptable and valuable in the sight of God, than all the offerings of those rich men, who seem

to give so very liberally and plentifully.

4. For they, out of their great estates, give only a small proportion of their wealth, which they can easily spare : But this woman, being in extreme poverty, has given all that she had in her possession ; which is an evidence of a much more fervent zeal and piety.

5. ¶ After this, as Jesus was coming out of the temple, his disciples viewing the workmanship, and admiring it as they passed, desired him to observe the stateliness of the building, and the richness and beauty of the furniture and gifts wherewith it was adorned.

6. But Jesus said to them ; Do you admire these things ? Verily, I tell you, the time will shortly come, when all this noble structure shall be so entirely destroyed, that there shall not be left so much as any ruins or remains of its present greatness.

7. The disciples, hearing Jesus mention such an extraordinary change of things, presently imagined, that so strange a revolution could not happen upon any less account than for the establishment of the kingdom of the Messiah, which they still weakly supposed was to consist in temporal power and glory. Upon this occasion, therefore, they asked Jesus when the terrible desolation he spake of should happen ; and by what signs they might know when to hope for the consummation of the present state of things in the world, and the establishment of the kingdom of the Messiah.

8. Jesus, to take them off from their vain hopes of worldly greatness, and to arm them with patience against the great afflictions, which, contrary to

4. For all these have of their abundance cast in unto the offerings of God : but she of her penury hath cast in all the living that she had.

5. ¶ And as some spake of the temple, how it was adorned with goodly stones, and gifts, he said,

6. *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7. And they asked him, Saying, Master, but when shall these things be ? and what sign *will there be* when these things shall come to pass ?

8. And he said, Take heed that ye be not deceived : for many shall come in my name, saying,

ing, I am Christ; and the time draweth near: go ye not therefore after them.

their fond opinion, he knew would certainly fall upon them; gave them the following answer: Take heed, *said he*, that ye be not imposed upon and deceived by false pretenders: For many impostors shall appear, each of them boasting himself to be the Messiah, and declaring, that he is sent of God to deliver his servants; that the time of their obtaining the kingdom, approaches; and that they must all immediately gather themselves together and follow him. Beware that ye be not led away by any of these deceivers: For Christ *himself* will not at that time appear in any such visible manner; but his kingdom shall be established by the wonderful propagation of his religion through the world, after many and great tribulations, by which the constitution and government of the Jews shall be totally destroyed.

9 But when ye shall hear of wars, and commotions, be not terrified: for these things must first come to pass, but the end is not by and by.

9. When therefore ye hear of wars and tumults, commotions and great disturbances; be not surprised and terrified, as at a strange and unexpected thing: For many and long calamities of this kind must happen, before the final destruction of the Jewith nation and government.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

10. & 11. For one part of the country shall take up arms against another; and the whole land shall be full of * * Σεισμὶ κατὰ τὰ πᾶς.

11 And great earthquakes shall be in divers places, and famines, pestilences, and fearful sights, and great signs shall there be from heaven.

selves with irreconcilable enmities and seditions, at the same time that they are all attacked by their common enemy, the Romans. And there shall be great plagues and famines, distress and confusion, terrors and panic fears through all the land.

12. Before

12 Before all which calamities, and in the midst of them; *ye who believe in me*. shall be hated and persecuted by the Jews, even unto death. Ye shall be carried before their magistrates, as malefactors: and scourged in their synagogues, as apostates: and they shall put you in prison, and use you with all manner of cruelty, for the sake of your professing the name of Jesus.

13. But the providence of God will turn all this to *your advantage*, and to *his own glory*. For by this means, *your innocence and sincerity*, and *their malice will be made manifest*; and the *doctrine of the gospel will be more inquired into*, and *more effectually published to the world*. and the truth of it more firmly established.

14. & 15. When ye are brought therefore before magistrates, to be examined and judged, be not solicitous about your defence; neither study beforehand to make for yourselves any artful or meditated apology. For your works and doctrine shall be their own most effectual vindication: And the plain truths of the gospel, as inspired by the Spirit of God, shall appear out of your mouths with such strength and wisdom, as all your adversaries shall by no means be able to contradict or withstand.

16. & 17. Nevertheless ye must expect, that the persecution raised against you for preaching the gospel, will be very great and unnatural. For though the wisdom and excellency of my doctrine, be really such as men cannot resist or deny; yet because its precepts are utterly inconsistent with their vices, men obstinately and incorrigibly wicked will hate and per-

12 But before all these, they shall lay their hands on you, and persecute *you*. delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my names sake.

13 And it shall turn to you for a testimony.

14 Settle it therefore in your hearts, not to meditate before, what ye shall answer.

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.

16 And ye shall be betrayed both by parents and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all men

secute you, not only against all the laws of reason and common humanity, but even contrary to the strictest ties of relation and natural affection: So that fathers, and brothers, and the very nearest friends, shall cause one another to be put to death. And the generality of men will oppose and persecute you with one consent.

18 But there shall not an hair of your head perish.

18. But be not afraid: God is abundantly able to protect you in the greatest of dangers. And if, notwithstanding all this opposition, ye persevere stedfastly in your faith and obedience to the end, he will often reward you with wonderful deliverances here, and certainly with eternal life hereafter.

19 In your patience possess ye your souls.

19. Be patient therefore under all the afflictions and persecutions that shall fall upon you, with an entire dependence on the care and protection of Providence: And by this means ye * shall escape *frequently* the temporal, and *certainly* the eternal judgments, by which others shall be miserably destroyed.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

20. And now, for a sign whereby ye may be aware of the approach of these extreme calamities, and the final dissolution of the Jewish power and government; when ye see Jerusalem besieged by the Roman army, then be assured that the utter desolation of it is near at hand.

21 Then let them which are in Judea, flee to the mountains; and let them which are

21. Then let them that are in the adjacent country, retire to the mountains: and let him that is in the city, endeavour immediately to get out and

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P

save

* By patience, *καθραίνε τὰς ψυχὰς ὑμῶν deliver or save yourselves.* See Grotius on the place.

save himself by flight; and let no one, that happens to be without, venture into the city in hopes to save any thing that he has therein; but let him flee for his life, as Lot did out of Sodom, without so much as looking back.

22. For this shall be a time of very sudden and very dreadful vengeance, wherein all the judgments which God has threatened by Daniel and the other prophets shall be executed upon the land of Judea.

23. Wherefore, wo be to them who, in this sad time, shall, through any natural or accidental impediment, be prevented from making a speedy flight. For it shall be a time of exceeding great tribulation and distress; and the wrath of God shall in full measure be poured down upon this people.

24. So that at last, the greatest part of the Jews shall perish, partly by their own seditions, and partly by the sword of the enemy: And vast numbers of them shall be carried away captive by the Romans: And Jerusalem itself shall be demolished, and shall continue in the possession of the Gentiles, till the time when the Gentiles having long enjoyed the blessing of the gospel, the Jews shall again be converted, and return to the obedience of God's commands.

25. & 26. Thus shall the present Jewish polity, religion, laws, and government, * be all entirely dissolved, by a series of dreadful and unparalleled calamities, accompanied with strange signs and prefaces, with great terrors and extreme distresses, with the utmost confusions and wonderful revolutions through the whole land.

in the midst of it, depart out; and let not them that are in the countries, enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But wo unto them that are with child, and to them that give suck in those days: for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring:

26 Men's hearts failing them for fear, and for looking after those things which are coming

* See note on Mar. xiii. 24.

ing on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud, with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.

29 And he spake to them a parable, Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your own-selves, that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but

27. And then shall it too late be evident to the unbelieving Jews, that Jesus was the true and only Messiah; and they shall be forced to acknowledge his power and glory in their destruction. This his coming to execute vengeance on them, being so remarkable and undeniable a manifestation of his authority and dominion, that it will even be an apt type and just representation of his *final* coming to judgment.

28. ¶ Now, ye which sincerely believe in me, and by a hearty and persevering faith, rely entirely on my power and goodness for deliverance; when ye see all these things that I have foretold you, begin to come to pass, then take comfort, and expect that the time of your deliverance, and of the firm and universal establishment of my church, draws near.

29. 30. & 31. For as when the trees begin to sprout forth, and send out leaves and tender buds, ye know certainly that summer is coming on: Even so, when ye see all these signs that I have foretold you come to pass, ye may be assured that the final destruction of the Jewish government, and the consequent general establishment of the Christian church, is just at hand.

32. Verily, I tell you, all the things that I have now declared to you concerning this great and exemplary destruction of the Jews, shall be fulfilled in this present generation, even in the age of some that are now alive.

33. And sooner shall heaven and earth perish, than any tittle of all that

I have foretold fail of being punctually accomplished.

34. Since therefore these heavy judgments shall come upon the land, so *certainly* and so *speedily*, take great heed that you do not at any time indulge yourselves in excess, luxury, or any worldly and sinful pleasure; lest, when God comes to execute his vengeance, he overtake you in a state of sin. *And* in like manner, before death and the last judgment, whereof this national judgment will be a fit type, let * all men *in all ages* take care that they fall not at any time into a state of sin, lest they be surprised and cut off therein.

* See Mar
xiii. 37.

35. For the judgments of God, both temporal and eternal, will come upon men very suddenly and unexpectedly. And all negligent and careless sinners shall be surprised thereby, and destroyed in their security.

36. Watch therefore, I say, and be always upon your guard; being constant in hearty prayer to God for his assistance, and preparing yourselves continually by patient perseverance in well doing, and by a daily improvement of yourselves in all holiness and righteousness, that ye may be found in the number of those, whom Christ at his coming to execute vengeance on the Jews, may think worthy to be rescued from the common destruction, and whom, at his *last* coming to judgment, he may eternally save and reward.

37. ¶ In this manner Jesus continued for some time, teaching in the day time in the temple, and at night he retired constantly to the mount of Olives.

my words shall not pass away.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day time he was teaching in the temple, and at night he went out, and abode in the mount that is called the *Mount of Olives*.

38 And

38 And all the people came early in the morning to him in the temple for to hear him.

38. And every morning the people came early to the temple, to hear his doctrine, and to see * his miracles. * See Mar. xxi. 14.

C H A P. XXII.

Judas agrees to betray Jesus, ver. 1. Jesus eats the Passover, ver. 7. Institutes the Lord's Supper, ver. 19. Of Ambition, ver. 24. Jesus's Agony, ver. 39. Peter's Denial, ver. 54. Jesus is tried and mocked, ver. 63.

NOW the feast of unleavened bread drew nigh, which is called the passover,

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

1. THUS Jesus taught daily in the temple, from the time of his entering into Jerusalem, till the feast of the passover.

2. And the chief priests and elders and teachers of the people, resolved to apprehend him and put him to death. But because they knew the generality of the people favoured him, and considering that there would be an extraordinary concourse of people at the time of the feast, they did not think it advisable to attempt to seize him openly at such a public time, lest he should be rescued by the multitude. They resolved therefore, either to put off their design till after the passover, or else to contrive means to get him betrayed privately into their hands in the absence of the people. And this latter project succeeded. For it being the will of God, that he who was to be the true Paschal Lamb, should suffer at the time of the passover, and that he who was to die for the sins of the whole world, should do it at such a time, when there

might be most witnesses present at his death; it seemed good to the wisdom and justice of Providence, to permit the wickedness and treachery of one of Jesus's own disciples, to bring about this design, in the following manner.

3. & 4. ¶ Judas Iscariot, one of the twelve apostles, being of a worldly and covetous disposition, and having lately taken offence at some gentle rebukes that Jesus had given him in matters that concerned his gain, resolved at this time, in pursuance of the corrupt inclinations of his own wicked heart, and in compliance with the present temptations of the devil, to betray his master into the hands of the chief priests that sought his life. And accordingly he went, and proposed the matter to them.

* See John xii. 4. &c.

5. The chief priests, being already of themselves intent upon the same design, rejoiced at his proposal, and embraced it gladly, and were very forward to agree to give him a sum of money, if he could accomplish the project.

6. Judas thought it was but a very small sum of money that they offered him, yet basely and covetously accepted the bargain, and undertook to deliver Jesus privately into their hands. And from that time forward he watched all opportunities of discovering to them Jesus's secretest retirements, that they might send and apprehend him in the absence of the multitude.

7. & 8. ¶ Now on the first day of unleavened bread, before the evening which began the day on which the passover was to be eaten, Jesus being (according to his frequent custom) walking with his disciples out of the

3 ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 ¶ Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying,

Go and prepare us the passover, that we may eat.

9 And they said unto him, where wilt thou that we prepare.

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water follow him into the house where he entereth in.

11 And ye shall say unto the good-man of the house, The master saith unto thee, where is the guest-chamber where I shall eat the passover with my disciples?

12 And he shall show you a large upper room furnished: there make ready.

13 And they went and found as he had said unto them: And they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer.

city, about the neighbouring villages of Bethphage and Bethany, he spake to two of the apostles, Peter and John, to go before him into the city, and make provision for his eating the passover with them.

9. They, having no house of their own in Jerusalem, and not knowing where he intended to eat, asked him, at what house he would have them go and make ready for him.

10. Jesus, to convince them at this time, by an evident proof, that all the things he was to do and suffer, were by divine foreknowledge and appointment, bid them go into the city, and in such a street, *said he*, you shall find a man carrying a pitcher of water; follow him into the house where he goes.

11. & 12. And when ye are come in, ask the master of the house for the guest-chamber, where I may eat the passover with my disciples? and immediately, without scruple or asking any more questions, he will conduct you to a large chamber well furnished: There prepare for me to eat the passover.

13. Accordingly the two disciples went and found all the tokens which Jesus had given them, come to pass exactly. And they made ready the passover, against Jesus's coming with the rest of his disciples.

14. Now at supper-time Jesus came and sat down to meat with his twelve apostles.

15. And as he was sitting with them at the table, he said: Most earnestly have I desired to eat this passover with you, before my suffering:

16. Because it is the last that I shall ever eat with you in this present world, I myself, who am the true Paschal Lamb, being now ready to be offered for you upon the cross: And all types and shadows shall from henceforth be swallowed up, in the real accomplishment of the things themselves that were typified.

17. Moreover, taking a cup of wine in his hand, he gave thanks over it, according to the custom of the Jews in celebrating the passover; and said to his disciples, Take, and drink this, as the last paschal commemoration which we shall ever celebrate in this manner.

18. For I will have this Jewish passover * *no longer* continued; but the substance shall from henceforward succeed in the room of the shadows: And the things themselves, of which both this paschal commemoration of the deliverance of the Israelites out of Egypt, and also that deliverance *itself*, were but types and shadows, shall now be fulfilled and accomplished in the kingdom of the Messiah: I being, by my approaching death, about to deliver you from the *bondage of sin and death*, and restore you to the *liberty and glory of the children of God*.

19. ¶ And when supper was done, Jesus took bread again in his hands, and gave thanks and brake it, and

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves.

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ And he took bread, and gave thanks, and brake it, and gave unto

* The words *ὅ μὴ πίνω*, must not be understood to signify that Christ did not drink now, but that he would do so *no more*. It is in St. Matthew, *ὅ μὴ πίνω ἄρ' ἔτι*: and in St. Mark, *ὅ μὴ πίνω*.

unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

21 ¶ But behold, the hand of him that betrayeth me, is with me on the table.

22 And truly the Son of man goeth as it was determined; but wo unto that man by whom he is betrayed.

gave it to his disciples; saying, Take and eat ye all of this. For as the eating of the passover has been hitherto a perpetual commemoration of the deliverance of the children of Israel out of Egypt; so from henceforth your eating this sacramental bread, shall be a continual remembrance or thankful commemoration of my death, and of my body being broken for you.

20. In like manner, after they had eaten the bread, he took a cup of wine in his hand, and gave it to his disciples, saying, Drink ye all of this: For from this time forward, your drinking this sacramental wine, shall be a commemoration of my blood being shed for the remission of the sins of those who believe and obey the gospel; and a perpetual confirmation of this new covenant.

21. ¶ At this last supper Jesus knowing who it was that intended to betray him, took occasion to discover it to his disciples in the following manner. I have given you all, *said he*, the greatest demonstrations possible, of my exceeding great love and tender care for you. Yet notwithstanding this, one of you my nearest and most familiar friends, even one of you twelve that now sit at table with me, will most ungratefully betray me into the hands of my enemies.

22. And I indeed must suffer according to the will of God, and according to the prophecies that went before concerning me; my death being absolutely necessary to accomplish the great design of the redemption of mankind, for which I was sent into the world. But though the wisdom of Providence will thus make use of the malice of my betrayer,

betrayed, as an instrument to bring about very great and excellent designs; yet the man that ungratefully and maliciously betrays me, merely to satisfy his own covetousness and base intentions, is not at all the more excusable in his wickedness, because the Divine Wisdom will over-rule his malice in the event, to serve wise and just and good purposes. Wherefore we be to the person by whom I shall be betrayed.

23. Upon Jesus's saying these words, the disciples grew very uneasy; and every one was solicitous to vindicate himself, and desirous to know who it was that would be guilty of so base and treacherous an action; till at length Jesus satisfied them, by the signal of giving Judas a sop, that *he* was the person meant.

24. ¶ About this time likewise, upon occasion of some mention of *Christ's kingdom*. there happened a contention among the disciples about pre-eminence or superiority, arising from a false notion they had entertained concerning the nature of *that kingdom*. For, imagining that the kingdom of the Messiah was, like the other kingdoms of the world, to consist in temporal power and greatness, they fell into a dispute among themselves, which of them should have the first places of honour and authority, when their Master was established in that his expected kingdom.

25. & 26. But Jesus rebuked them for their vanity and weakness, saying, Ye are in a very great mistake, and fondly deceive yourselves with false and vain imaginations. Among the *Gentiles* indeed, and in the *kingdoms*

23 And they began to inquire among themselves, which of them it was that should do this thing.

24 And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors.

26 But

26 But ye *shall* not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

of *this present world*, men strive ambitiously to get the dominion one over another; and they who are highest exalted above others in riches and power, have, for that only reason, the greatest honour and respect paid them, as if they were really the common fathers and benefactors of mankind. But, among *you*, I will have things ordered by other measures; and in *my kingdom*, which is *spiritual*, and very different from *temporal* kingdoms, men shall be esteemed, not at all for their worldly power or greatness, but wholly in proportion to their real worth and goodness. Whoever therefore desires to be great and honourable among *you*, let him be eminent for his humility and readiness to serve and assist his brethren; and gain real esteem, not by exercising power and authority, and making a show of the vain titles of worldly glory and honour, but by doing good to all men, as far as he is able, with all meekness, condescension and lowliness.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

27. Take example from *me*. Ye acknowledge me to be your Master and Lord, as indeed I am; yet you see how far I am from assuming to myself any worldly power or greatness, and that I behave myself as your equal, or rather even as your inferior, in * all the offices, not only of kindness and friendship, but also of condescension and service. Learn *ye*, therefore, in imitation of me, to assist one another, and condescend to one another, with all humility, charity, and meekness.

* St. John adds an instance hereof in his washing their feet, John xiii. 4. &c. 14.

28 Ye are they which have continued with me in my temptations.

28. 29. & 30. And be not solicitous after the vain, uncertain, and transitory honours of this present world.

The

The reward which God has laid up for you in a future state, is infinitely more valuable than all those temporal things. Hitherto ye have continued with me, in all my temptations; and have not been discouraged from following me, neither by poverty, nor labour, nor by the malice and hatred of men. Persevere to the end in this your resolute and constant confession of me, and you shall not fail of an eternal reward. For as God has appointed *me* a glorious kingdom, to which I must attain by humiliation and sufferings; so I also have appointed *you*, for your sufferings with me, a proportionable share of glory, that ye should be *rulers* and *chief members* of the church of God, and be exalted next myself to the greatest degree of honour and happiness in my eternal kingdom.

31. ¶ Only ye must, in the mean time, expect to fall under very great and severe trials, and, with much patience and perseverance in well-doing, attain, after many sufferings, this glorious reward. *And directing his speech particularly to Peter, he said, Simon, Simon, I assure you there is now immediately coming upon * you, my apostles and followers, a time of very great affliction and extreme distress; wherein the devil will strongly tempt you all, upon occasion of my agony and approaching death, to forsake and deny me.*

* *ἐπειτα*, not *εἰ*, in the original; so that this is said to all the apostles.

32. But I have prayed for *thee* in particular, that God would deliver thee from that great temptation into which *thou especially* wilt fall. And when thou hast escaped thy self, remember and use thy utmost endeavours to comfort, encourage, and strengthen thy brethren.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me :

30 That ye may eat, and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift *you* as wheat :

32 But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

33. Peter, too confident of his own strength, replied: Lord, into how great temptations soever I may fall, yet will I never be overcome by them so as to deny you: no, not though I should suffer all manner of persecutions, imprisonment, and even death itself.

34. But Jesus said: I tell thee, Peter, that *this very night*, before three o'clock in the morning, thou wilt upon a slight occasion peremptorily deny that ever thou knewest me; and this no less than three several times together.

35. & 36. ¶ Furthermore, to give his disciples a juster apprehension of the greatness of their approaching danger, and of the affliction and distress that was coming upon them, Jesus continued yet more fully to warn them beforehand, saying; When I sent you out formerly to preach the gospel, you may remember I bade you go without any provision either for your sustenance or defence; assuring you, that though you would indeed meet with much opposition, yet Providence would dispose some men in all places to be your friends, and to furnish you with all necessities; and accordingly you found that you wanted nothing, but were wonderfully supported without any care or provision of your own, in that whole journey, and finished your work with success. But now the case is very different: The time of that greatest trial and distress, whereof I have often forewarned you, is just at hand; and you may now make what provision you can before-hand, and *arm yourselves* against it as much as you are able.

37. The

37. The time, I say, of the greatest trial and distress, that ever yet befel you, is now at hand : For, I am just going to be betrayed into the hands of my enemies. I have finished the work for which I was sent into the world : And nothing now remains for me, but to undergo those sufferings which the prophets have foretold concerning me; and to complete this whole dispensation of Providence, by submitting at last to a cruel and ignominious death.

38. Upon this, the disciples, thinking that Jesus meant literally, that they should *arm themselves*, and endeavour by fighting to defend themselves against some assault that would be made upon them by the Jews; said to him, Lord, here are two swords. But Jesus, who meant really only to signify to them the greatness of their approaching distress and *temptations*, and to warn them against the surprise, replied; It is enough; ye need not trouble yourselves for any more weapons of this nature for your defence.

39. ¶ Then Jesus went out, and retired, as he usually did every night, to the mount of Olives. And the disciples (except only Judas, who had risen up from supper, and was gone out before in order to find means of betraying him : the other eleven disciples, I say,) went along with Jesus.

40. And when he came at the place called Gethsemane, perceiving his disciples to be very drowsy, he said to them; This is not a time of carelessness and security. Be upon your guard; and also pray earnestly to God, that he would vouchsafe to preserve and deliver you from the great dan-

37 For I say unto you, that this that is written, must yet be accomplished in me. And he was reckoned among the transgressors : for the things concerning me have an end.

38 And they said, Lord, behold here *are* two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them. Pray that ye enter not into temptation.

41 And

41 And as he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me : nevertheless not my will, but thine be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony, he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

gers to which you are about to be exposed.

41. & 42. And withdrawing from them about a stone's cast, he kneeled down himself and prayed, saying ; Father, if it was consistent with the eternal councils of thy divine wisdom, and that thy glory and the salvation of men might be equally promoted, without my suffering this cruel and ignominious death ; the first apprehensions that human nature has of so severe and bitter a potion, make me even desire that I might escape it. But since in thy infinite wisdom and goodness, thou knowest it fit and necessary that I should undergo it ; I acquiesce entirely, and submit myself absolutely to thy most holy will and pleasure.

43. Then there appeared to him an angel from heaven, comforting him, and encouraging him to go through this great and glorious work, which he had undertaken, and was now near to finish for the honour of God and the salvation of men.

44. And he was in a very great agony of mind ; and he fell down on his face, and prayed again after the same manner as before, only with greater vehemence and earnestness. And his anguish made him sweat great drops as it were of blood, falling down to the ground.

45. Now when he had done praying, he came back to his disciples, and found them again sleeping : For the lateness of the night, and the sorrow and discouragement of their present condition, made them very drowsy and not able to keep themselves awake.

46. And

46. And he raised them up, pitying their sorrowful estate, and at the same time gently rebuking them for their remissness in the following manner: What, *said he*, are ye yet asleep? Is this a time for carelessness and security? or do ye neglect and give yourselves up to despair? Rise, and pray that God would deliver you from the impending danger.

47. Scarcely had Jesus uttered these, and a few other words of like import, reproving his disciples, and raising them from sleep, when immediately Judas appeared at the head of a company of officers sent from the chief priest, to seek and apprehend Jesus; and he came directly up to Jesus, and saluted him with a kiss, which was the signal agreed on, whereby the officers, who were strangers, and it being also night, might know Jesus, and be sure to seize him.

48. Jesus, knowing that the time of his suffering was come, which God had appointed, and the prophets of old predicted, used now no means to escape from those that laid hold on him; but only rebuked his betrayer with this friendly, yet severe admonition: Judas, *said he*, thou that wast one of the twelve, whom I always carried along with me wherever I went, and continually treated as my dearest and most familiar friend, how canst thou thus basely and ungratefully betray me, with a treacherous token of peace and friendship!

49. Upon this, the disciples, seeing to what extremity things were come, and that Jesus was about to be carried away by the soldiers, offered to fight for him, and endeavour to rescue him.

46 And said unto them, Why sleep ye? rise and pray lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

50 ¶ Peter, particularly, in great zeal for his master's safety, drew his sword, without waiting for any instructions, and struck one of the high priest's servants, and cut off a piece of his right ear.

51. But Jesus rebuked Peter for his hastiness, and suffered not his disciples to endeavour to rescue him; telling them, that the time which the prophets had foretold, and which God himself had appointed for his suffering and death, was now come; and that therefore all these things must needs be accomplished. And he touched the man's wound, which Peter had given him; and it was immediately healed.

52. After which, Jesus began to expostulate with the chief of the Jews that brought the officers to apprehend him, saying, Why come ye out against me in this manner, armed, and by night, as if ye came to apprehend a great robber, that must either be taken by surprise, or overpowered by force?

53. Have I ever in a seditious manner gathered any strength about me? or have I ever hid and concealed myself from you? Did not I preach openly in the temple every day? And might you not have laid hold on me whenever you pleased, if you had any great crime to lay to my charge? But this is the time, wherein the infinite wisdom of God has appointed me to suffer; and Providence has *now* given you power over me, permitting you to execute your malice and cruelty upon me, that the scripture may be fulfilled, and the eternal counsels of the divine

wisdom for the salvation of men, fully accomplished.

54. Then the soldiers took Jesus, and led him away, being ordered to carry him to Caiaphas the high priest's house, where the council of the scribes and elders were ready assembled to judge him. And when the disciples saw that he was apprehended, and that there were no hopes of delivering him, they dispersed themselves and fled; only Peter followed Jesus at a great distance, and went into the high priest's hall after the rest of the company, to see what the event of this thing would be.

55. Now, while the high priest, with the council, was trying Jesus, it being winter, and very late in the night, the servants made a fire at the other end of the hall, and sat down about it; and Peter, hoping to pass undiscovered, and observe what was done, sat down among them.

58. But a certain maid-servant seeing him sit by the fire, and remembering that she had seen his face, looked intently upon him, and said, Surely this man was one of Jesus's followers.

57. Peter, in the utmost surprise and consternation at this sudden and very unexpected challenge, forgot immediately all his former confidence, and, with the greatest fear and confusion imaginable, denied that he knew Jesus, or ever had any thing to do with him.

58. A while after, another servant discovering him, said, Certainly you were one of them that followed this Jesus: But Peter, still overcome with fear, denied the second time, saying, I know nothing of him.

54 ¶ Then took they him, and led him, and brought him into the high priests house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were sat down together Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while, another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus, mocked him, and smote him.

59. Again, about an hour or two after, another seeing him, affirmed confidently, that he remembered him to be one of Jesus's disciples, and endeavoured to stir up the company against him; adding, that his very speech and pronunciation discovered him to be a Galilean.

60. But Peter, more hardened now by his former denial; and, after he had once broke through the conscience and obligation of truth, being so much the more strongly tempted to persist in his denial, and secure his escape, fell into a great passion, and, with oaths and imprecations, denied, the third time, that he ever knew Jesus; and immediately the cock crew.

61. & 62. Whereupon Jesus, standing at that time before the high priest, at the other end of the hall, looked back upon Peter, reminding him (as it were), of his former vain confidence, and charging him upon his present shameful weakness. And Peter presently remembered how Jesus had lately warned him, that before three o'clock, he would thrice deny him this very night. And it struck him to the heart, and his conscience reproached him with intolerable rebukes; and he went out, and wept most bitterly.

63 ¶ In the mean time, Jesus standing before the high priest to be tried, after many vain and frivolous accusations, wherewith the Jews maliciously attempted to make him appear worthy of death, he was in a tumultuous manner insulted and abused by the servants and common people, as a person already condemned, at the in-

stigation of the chief priests and scribes and elders.

64. Particularly, among other mockeries and indignities, they blindfolded him, and smote him on the face, and scoffingly challenged him, saying, Now, you that pretend to be a great prophet, show your skill, and tell who it is that strikes you.

65. And many other affronts of this nature did they put upon him, jeering him, reviling, buffeting him, spitting upon him, and treating him with all manner of scornful rudeness and cruelty.

66. Thus the greatest part of the night was spent in examining and mocking Jesus. And after a short retirement, the chief priests and scribes and elders of the Jews met together very early in the morning, in a full council, resolving to find some pretence or other, to put Jesus to death.

67. & 68. Calling him therefore before them again, they asked him, Art thou the Messiah, the Son of God, and king of Israel? Tell us plainly. Jesus *replied*, If I should tell you plainly, ye would not believe me; and if I should demonstrate it to you by the most evident and undeniable arguments in the world, yet would ye not be convinced, nor let me go.

69. Nevertheless, how great and invincible soever your present obstinacy is, yet, in a short time, ye shall be forced to acknowledge my power in your destruction, and shall see convincing evidences of my glory and majesty, in that wonderful and amazing desolation which I will send upon your whole country, in the quick and powerful progress wherewith my religion

64 And when they had blindfolded him, they stroke him on the face, and asked him, saying. Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council,

67 Saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe.

68 And if I also ask *you*, you will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

shall establish itself through the world ;
and finally in my glorious appearing
to judge all mankind.

70 Then said they
all, Art thou then the
Son of God ? And he
said unto them, Ye say
that I am.

70 Upon this, the council asked
him again, Do you then own and de-
clare yourself to be the Messiah ? Je-
sus *answered*, I do.

71 And they said,
What need we any
further witness ? for we
ourselves have heard of
his own mouth.

71. Then they all cried out with
one consent : Here is manifest and no-
torious blasphemy ; what need we
trouble ourselves to call any more
witnesses ? This whole assembly are
witnesses, having now with their own
ears heard him speak plain and direct
blasphemy.

C H A P. XXIII.

*Jesus's Trial before Pilate, ver. 1. and before Herod, ver. 6. and
before Pilate again, ver. 13. His Crucifixion, ver. 26. One
Malefactor reproaches, and another acknowledges him, ver. 39.
Prodigies attending Jesus's Death, ver. 44. Joseph of Arima-
thea buries him, ver. 50.*

1 AND the whole
multitude of
them arose, and led
him unto Pilate.

1. HAVING thus gained from Jesus
a confession of his being the Mes-
siah, the council thought they had now
sufficient ground to carry him before
the Roman governor, with a grievous
accusation of blasphemy against God,
and sedition against the emperor, by
which means they hoped to procure
that he might be condemned to die.
And accordingly, putting him in bonds,
they brought him before Pilate, who
was at that time governor of Judea.

2 And they began
to accuse him, saying,

2. And they accused him before the
governor, saying, That he was an
imposter

impostor and a deluder of the people, drawing them away from the religion of their ancestors, and teaching new and strange doctrines : also that he went about, spreading seditious principles among the people, and persuading them not to pay the Roman emperor his accustomed tribute any longer, but set up himself to be their king in opposition to Cæsar.

3. Upon this Pilate asked him, Is it true, what these men lay to your charge? Do you indeed pretend to set yourself up for king of the Jews? Jesus *replied*; It is true indeed that I am, and that I own myself to be a king; but not in a seditious sense, of which these men unjustly and maliciously accuse me. For the kingdom which I profess to establish, is not a kingdom of this present world, nor any way tends to cause disturbance in the government: But it is wholly spiritual, and consists only in the obedience of mens wills and affections to the laws of God.

4. Then Pilate declared to the chief priests and elders, and to all the people: I do not find upon examination, that this man has committed any crime worthy of death. What doctrines indeed he may have taught, contrary to any of your particular opinions in religion, I know not; neither is it my business to enter into such disputes: But as to the government, I do not find that he has attempted to raise any commotion or disturbance in it.

5. But the more Pilate appeared inclined to acquit him, so much the more vehemently and tumultuously did the Jews cry out against him, saying, Nay,

We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a king.

3 And Pilate asked him, saying, Art thou the king of the Jews? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the chief priests, and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching through-
out

out all Jewry, beginning from Galilee to this place.

9 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad : for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words ; but he answered him nothing.

10 And the chief priests and scribes stood

but he is a dangerous and seditious person ; and not only all Judea, but even the people of Galilee also are witnesses of his ill practices : For he has travelled over all the country, and spread his doctrine in every place, from the very borders of Galilee to this city.

6. Pilate, hearing them mention Galilee, examined Jesus again, and inquired, if he was originally a Galilean ?

7. And finding that he did indeed come from thence, and that his usual dwelling and abode was there ; he considered that this cause belonged properly to Herod's cognizance, who was governor of Galilee ; and accordingly he sent Jesus to Herod, being at that time in Jerusalem upon account of the feast.

8. ¶ Herod, seeing Jesus brought before him, was extremely glad and pleased at this opportunity of talking with him and examining him. For he had long desired to see Jesus, because of the many great and wonderful things that had been reported concerning him ; and he hoped *now* both to satisfy his own curiosity, and divert his whole court, with seeing some strange works done by him.

9. To this purpose, therefore, he put many questions to Jesus about the nature of his works, and his power of doing wonders : But Jesus knowing his unworthy disposition and intention, did not think fit to make use of his divine power to satisfy the vanity and curiosity of a wicked prince.

10. In the mean time, the chief priests and scribes and elders, of the

Jews, continued vehemently accusing him with great clamour and importunity; laying the same crimes to his charge before Herod, as they had done before Pilate; and urging that he might be condemned to die. To all which accusations Jesus replied nothing in his own defence; neither would he give any answer to Herod's questions, nor gratify him with working any miracle in his presence.

11. Whereupon Herod, finding that Jesus by no means answered his expectation, and that he did not appear to have any extraordinary power, or that there was any danger of his attempting to possess himself of the kingdom; despised him and insulted over him. And judging him contemptible, rather than a dangerous person, he did not think fit to satisfy the malice of the Jews with inflicting any other punishment upon him, but only suffered his soldiers to use him with scorn and contempt; and, putting upon him a purple robe, in derision and mockery, to abuse him for pretending to be a king, he sent him again to Pilate.

12. ¶ And that same day Pilate and Herod, who were enemies to one another, and had formerly had great strifes and emulations about the extent of their power and jurisdiction, were reconciled and became friends.

13. & 14. ¶ Now when Pilate saw that Herod had sent back Jesus to him, without passing any sentence upon him: he called together the chief priests and principal of the Jews again, and said to them; ye have brought this man here before me, as a seditious

and vehemently accused him,

11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

13 ¶ And Pilate when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, ye have brought this man
unto

unto me, as one that perverteth the people; and behold, I having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him;

15 No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release *him*.

17 For of necessity he must release one unto them at the feast.

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder was cast in prison.)

20 Pilate therefore willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, Crucify him.

22 And he said unto them the third time, Why, what evil hath

person, a disturber of the government, and seducer of the people: But you see I have examined him in your own presence, and cannot find that he is really guilty of the crimes you lay to his charge.

15. Nay, Herod himself, you see, who is of your own religion, and understands your laws and customs better than I who am a Roman, has not been able to make any thing of your accusations, but has sent the man back to me.

16. I will therefore, for your satisfaction, order him to be whipped, and then release him upon account of the feast.

17. [For the Jews had a custom, that, at the feast of the passover, the governor always set free one of the prisoners, whom the people should choose.]

18. & 19. But the people, at the instigation of the chief priests and scribes, cried out with one consent, that They would not have Jesus released, but one Barabbas, a notorious malefactor then in prison for having been at the head of a great riot, wherein he had also committed murder.

20. Pilate, seeing their great iniquity and malice against Jesus, spake again in his behalf, and endeavoured to convince the people, and persuade them to be content with inflicting a less than capital punishment upon him.

21. But they cried out with so much the greater rage and madness, Away with him, Crucify him, Crucify him.

22. Pilate, not willing to yield to so shameful a piece of injustice, replied again the third time; Why, what capital

capital crime have ye convicted him of? I do not see that any thing worthy of death, according to the Roman law, is proved against him. I will therefore cause him to be whipped, and so dismiss him.

23. & 24. But the people growing more and more tumultuous, clamoured and pressed him vehemently to condemn Jesus to be crucified: So that at length, seeing the people irritated to such a degree by the unwearied diligence and urgent persuasions of the chief priests and scribes, that their demand seemed rather a seditious mutiny, than a regular desire of having an usual favour granted them; he was prevailed upon, and in a manner forced to comply with their request; and accordingly, passing sentence upon Jesus, he delivered him into their hands to be crucified.

25. And thus, contrary to all reason and justice, and the judgment of his own mind and conscience, Pilate, yielding to the importunity of a riotous multitude, stirred up by a few malicious chief priests and scribes, condemned to death a person whom he verily believed to be innocent, and at the same time released one that was confessedly guilty of a known sedition and murder.

26. Now when the Jews had got Jesus condemned, according to their desire, and delivered into their power, they, together with the governor's soldiers, derided and mocked him, and abused him with all manner of indignities. And when they were weary with so doing, they led him out to be crucified, carrying his cross upon his

he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 ¶ And

shoulders ; which, when being tired, he was no longer able to do, they compelled one Simon of Cyrene, whom they accidentally met upon the road, to take the cross and carry it after him.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

27. ¶ And as they were going, a great company of people out of the city followed them, to see the crucifixion : And among the rest, several women, relations or acquaintance of Jesus and his disciples, who wept as they went, and lamented very disconsolately, to see Jesus perih (as they thought) by so untimely and miserable an end.

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

28. But Jesus looking back upon them, said, Daughters of Jerusalem, weep not for me ; my death is not, as ye suppose, a misfortune or calamity fallen upon me, but a thing which I foreknew, and which I freely and willingly submit to, in obedience to the will of God, and for the benefit and salvation of *men* ; but weep rather for *yourselves* and for your *families*, because of the dreadful judgments which God will shortly inflict upon this city and nation, and wherein your friends and relations will be involved.

29 For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

29. & 30. For verily, so great and terrible will be the afflictions and calamities that shall fall upon this people when God comes to execute his just vengeance upon them for their sins, which will be very speedily, that wicked men, in the utmost distress and anguish of despair, shall wish they had never been born, or that they had quickly perished by some untimely death. They shall bless and envy the conditions of those, who were

30 Then shall they begin to say to the mountains, Fall on us ; and to the hills, cover us.

cut

cut off in the beginning of their years, and count themselves doubly happy, if they might by some accident be removed out of this wretched and miserable life, and prevented from seeing and feeling the extreme effects of the divine displeasure.

31. Dreadful, I say, and terrible beyond all expression, will be the misery and desolation which the final wrath of God will bring upon this people. For if the infinite wisdom of Providence, in a dispensation of mercy, and with the greatest purposes of love and favour, permits sometimes an innocent person to fall under such great sufferings, as ye now see come upon *me*, how dreadful, do you think, must be the effects of the wrath of a provoked and angry God, when he comes to execute his last vengeance upon an impenitent and incorrigible nation?

32. ¶ Thus Jesus was led to his crucifixion. And two other condemned men, who were convicted for a robbery, and at that time to be executed, were also carried with him; that being joined in company with the greatest and most odious malefactors, he might the more easily be judged by the unthinking multitude, to be guilty of equally great and notorious crimes.

33. And when they came to the place which, from malefactors being usually executed there, was called the *Place of a Skull*, they crucified Jesus with the robbers, putting *him* in the midst, and the malefactors on each side one.

34. ¶ Then Jesus, to give an eminent instance, in the last act of his life, of his pity and clemency towards sinful and deluded men, and to give his disciples a memorable example of

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two other malefactors led with him to be put to death.

33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And

35 And the people stood beholding: and the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

patience and readiness to forgive even their greatest enemies, prayed for his crucifiers, saying; *Father, forgive them, for they know not what they do.*

35. Now as the soldiers nailed him to the cross, they stripped him; and some of his clothes they divided amongst them, and for the rest they cast lots, according to the prophecy, Psal. xxii. 8. And the people that were spectators, mocked and derided him. The chief priests also and elders of the Jews, when they saw him actually crucified, thinking themselves now secure of him, triumphed and reproached him, saying, He that pretended to do mighty wonders for the delivering of *other men* from diseases and death, if he be not an impostor, and if his power of working miracles *for the benefit of others* was real, let him now make use of it in his *own case*, and work a miracle for the delivering himself from death. If he be indeed, as he pretended, the Son of God, let him now make an undeniable proof of his power, and come down from the cross. [This they said, not that they sincerely desired any proof, or that their incorrigible malice would have yielded to any conviction; but they spake only in an insulting manner, because they thought it impossible for him, after this, to escape out of their hands.]

36. & 37. Moreover, the soldiers mocked and abused him, offering him * vinegar to drink, and joining with the Jews in reproaching him for pretending to be the Messiah, and scoffingly challenging him to exert his princely

* The prophecy, Psal. lxix. 21. shows that this was not done as some think, to relieve Jesus, but to abuse him.

ly power in this time of necessity, and deliver himself out of their hands.

38. And to expose him the more effectually, they caused likewise the following inscription to be put over his head: JESUS, KING OF THE JEWS. And this both in Hebrew, Greek, and Latin; that all that passed by, whether Jews or strangers, might know who he was, and the pretended crime for which he was crucified.

39. One of the robbers also that were crucified with him, being a man of a desperate and incorrigible temper, not duly sensible of the greatness of his own crimes, nor considering the tokens which Jesus gave in his whole behaviour, of his being an innocent and holy person, said to him in a discontented and sullen manner, *If you be the Messiah, why do not you rescue yourself and us?*

40. But the other, being of a meek and penitent disposition, truly sensible of the greatness of his own crime, and of the justice of his punishment, and observing at the same time the extraordinary marks which appeared in this whole transaction, of Jesus's being a very great and good man, so that he became fully convinced in his own mind, that Jesus was indeed the expected Messiah, he rebuked his companion, saying; How can you be so profane and impious, void of the fear of God, and so desperately insensible of your own condition, as to insult over a dying person, at the same time that you yourself are actually in the same condemnation?

41. Especially when what we suffer, is only the just punishment of our crimes, and no more than we deserve:

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds;

deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him. Verily I say unto thee, To day shalt thou be with me in Paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the vail of the temple was rent in the mids.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

But *this man* does not appear guilty of any fault at all.

42. Then directing himself to Jesus, he said; Lord, * I believe you to be the Messiah, and that after all your sufferings God will exalt you to great glory and power; I beseech you, when you come to be established in your kingdom, remember me with thoughts of mercy and compassion.

43. Jesus replied; Verily, I tell you, This day thou shalt be with me in the † state of happy souls departed.

44. Now it was about nine o'clock in the morning, when they crucified Jesus: and at noon the sun was miraculously obscured, so that it was dark over all the land till three o'clock in the afternoon.

45. & 46. And after three o'clock, Jesus cried with a loud voice, saying; *Father, into thy hands I commend my spirit*; and died. Whereupon immediately, besides the darkness, there appeared several other miraculous signs of the approaching dissolution of the Jewish state. Particularly, the vail in the temple, which parted the sanctuary from the holy of holies, was rent in two; signifying the alteration which

God

† Παράδεισος the same with "Adm, or rather a part of it: The state of separate souls,

* It is probable from the admonition mentioned in the two foregoing verses, that this robber had been brought to serious consideration and true repentance some time before he came to execution; and that having formerly heard of Christ, and comparing what he now saw, with what he had before heard concerning him, he was convinced of his being the true Messiah. But however that be, and whether he was a penitent before his coming to execution, or not; it is certain his believing in Christ at this first opportunity, bears no similitude to the late repentance of Christians, who have believed and disobeyed him all their lives,

God was about to make in the institution of religion, and the changing of the Jewish ceremonies.

47. There was also an earthquake at the place where Jesus was crucified. Which, with the darkness, and other prodigies that happened at the same time; together with the manner of Jesus's behaviour during the time of his crucifixion, and at the point of death; made the Roman captain himself, who was set with his soldiers to watch him, acknowledge and confess to the glory of God, that *verily this was an innocent person, if not more than an ordinary man.*

48. All the people also, that came out of curiosity to see the crucifixion; when they observed Jesus's behaviour, and beheld the wonders that attended his death; struck with a sudden apprehension of *his* innocence and *their own* guilt in rashly approving and yielding to his condemnation, shook their heads, and smote with their hands upon their breasts, and returned.

49. Moreover, several of Jesus's disciples, relations and acquaintance; and the women that came with him out of Galilee, and had attended him in all his labours and travels during his ministry; stood at a distance looking on, and were eye-witnesses of all these things.

50. 51. & 52. ¶ Thus Jesus died *in such a manner*, as to fulfil exactly all the prophecies that related to his sufferings; with *such circumstances*, as abundantly evidenced his innocence and willing submission to the will of God; and in the presence of *such and so many witnesses*, as gave sufficient attestation to the truth and certainty

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.

50 ¶ And behold, there was a man named Joseph, a counsellor, and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them) *he*
quas

was of Arimathea, a city of the Jews (who also himself waited for the kingdom of God).

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

of all the wonders that attended his sufferings. And now in the evening, as soon as it was known that Jesus was dead, one Joseph of Arimathea, a pious and good man, one of considerable quality and estate, who was not concerned in the Jews proceedings against Jesus, nor consenting to them, but, on the contrary, expected at this time the appearing of the Messiah, and secretly in his heart believed that Jesus was he; this man, I say, went to Pilate and desired that he might take away the body of Jesus and bury it. Which Pilate readily gave him leave to do.

53. Then taking down the body, he wrapped it in a clean linen cloth, and laid it in a new sepulchre, hewn out of a rock, wherein no body had ever yet been laid: Expressing hereby as much * honour to Jesus, as he could at that time be permitted to do; and preserving his body from the public ignominy, of being cast out among the executed malefactors.

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R

54. Now

* Probably Joseph did this, not that he expected Jesus should presently *rise again*. For the apostles themselves, to whom it had been expressly foretold more than once, yet did not at this time so much believe or hope for *that*, as they only barely remembered that Jesus had mentioned such a thing, and were afterward confirmed in their belief by the remembrance of that prediction, when the thing was actually accomplished. But Joseph testified his respect to Jesus, whom he believed to be a holy and good man; and possibly he might still have some such hopes of Jesus's being raised to a future kingdom, though he knew not *how* or *when*, as the penitent thief seems to have had, ver. 42.

* *Answer-
ing to our
Friday.*

54. Now it was the * preparation, that is, the day before the Sabbath, when Joseph laid the body of Jesus in the sepulchre.

55. And the women of Galilee, who had stood, as I said, at a distance, seeing the crucifixion, followed the body of their Lord when it was taken away, and observed where Joseph laid it.

56. After which, they went home, and prepared spices and ointments that same night; and rested the next day, because it was the Sabbath, according as the law appointed; designing to go early the morning after, and embalm the body of Jesus.

54 And that day was the preparation, and the Sabbath drew on.

55 And the women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the Sabbath day, according to the commandment.

C H A P. XXIV.

Jesus's Resurrection declared to the Women, ver. 1. He appears himself to two Disciples, ver. 13. and to the rest, ver. 36. He instructs them about their Ministry, ver. 44. His Ascension, ver. 50.

1. **N**OW on the morning after the Sabbath, the women before-mentioned, went to the sepulchre very early, with their spices and sweet odours, to embalm the body of Jesus; and some other women also, that had believed on Jesus, went with them.

2. And when they came at the place, they found, to their great surprise, the large stone wherewith the mouth of the sepulchre had been stopped, rolled away.

1 **N**OW upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulchre.

3 And

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold two men stood by them in shining garments.

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead ?

6 He is not here, but is risen : remember how he spake unto you when he was yet in Galilee.

7 Saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

3. Drawing near, therefore, and looking in, they perceived that the body of Jesus was gone.

5. Whereupon when they were in great confusion, not knowing what was become of the body ; and being full of fears and doubts ; suddenly there appeared to them an angel, * first without the sepulchre, and presently after going in and sitting with another angel by the place where the body had lain : And the angels appeared clothed with white and shining garments.

5. At which wonderful sight, the womens fear being rather increased than abated, they bowed themselves with their faces to the very ground, in great surprize and admiration : And one of the angels said unto them, Why search ye here, at the sepulchre of the *dead*, after a person that is *alive* ?

6. & 7. For Jesus, whom ye seek, is not here, dead, as ye expect, but is risen again. Do you not remember how he told his disciples, while he was yet in Galilee, That he must indeed be delivered into the hands of wicked men, and be put to death by them ; but that on the third day he would rise again from the dead ?

R 2

8. Then

* Thus the words of St. Luke are a contracted account of what St. Matthew relates more largely, chap. xxviii. 2. Though otherwise it from this passage and John xx. 11. it may seem more probable, that the angels appeared to the women, *only within the sepulchre* ; then St. Matthew's words, chap. xxviii. 2. may also be understood in that sense, to signify that the angel appeared sitting upon the stone, to the *watchmen only* ; and that the women did not see him there, but only in the sepulchre presently after.

8. Then the women called to mind, how they had heard the apostles debate among themselves about Jesus's foretelling them his resurrection on the third day.

9. And returning from the sepulchre in a mixed transport of joy and fear, scarce knowing whether they should believe what the angel had told them, or whether they were not deceived and the body taken away, they ran to tell the apostles and other disciples, what had happened to them.

10. The names of the women that saw this vision, and told the apostles of it, were these: Mary Magdalene, and Joanna, and another Mary, which was the mother of James; with some others.

11. But their relation seemed to the apostles an unaccountable story. For the resurrection was in itself so strange a thing, and the minds of the disciples were so sunk with sorrow, and prejudiced with the disappointments they had met with; that though Jesus had expressly foretold them he would rise again, yet they hardly hoped for it, neither could they believe the women, when they acquainted them with the intimations they had received of it.

12. However Peter, to satisfy himself, ran, together with John, to the sepulchre; and looking in, he saw the linen clothes in which the body of Jesus had been wrapped, lying by themselves without the body, and folded up in such a manner as discovered plainly, that the body had not been secretly stolen or hurried away in haste; but that all that was done, had been

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother of James*, and other *women that were with them*, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ And

done with care and order. And he returned home with great admiration, considering and comparing in his own mind what he had seen, with what the women had before told him. And he began to believe that Jesus was indeed risen.

13 ¶ And behold two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they communed *together*, and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden, that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleophas, answering, said unto

13. ¶ After this, two other disciples were walking the same day to a village, a few miles distance from Jerusalem, called Emmaus.

14. & 15. And as they were going upon the road, talking one with another, and debating about the things that had lately happened amongst them, concerning the life and doctrine, the sufferings and death of Jesus; and about the report that began to be spread among the disciples, of his having risen again *that morning*; Jesus himself * o-
vertook them, and walked along with them.

* See Note on ver. 18.

16. And he appeared to them as a stranger, so that they did not know him, nor in the least suspect it was he.

17. And he entered into discourse with them, and inquired, What it was they were talking about, and why they looked sorrowful and troubled, as if they had met with some great disappointment, or heard some very bad news?

18. One of them, whose name was Cleophas, replied, Is it possible you can be such a stranger to the affairs of the world, as to have been † at Jerusalem,

R 3

† For from Jerusalem Jesus seemed to come, overtaking them on the road from thence to Emmaus.

Jerusalem, and not have heard the strange things that have happened there within these few days, so publicly and notoriously that they are known to every body, and are the common talk of the whole city?

19. Jesus said, What things? Cleophas replied, Why, concerning Jesus of Nazareth, who appeared as a great prophet or teacher sent from God, and gained much fame and veneration among the people, by the excellency of his doctrine; and by the number, benefit and greatness of his miracles.

20. Whom therefore our chief priests and elders envying, as one that lessened their authority over the people, apprehended him, and found means to have him put to death.

21. But we expected that he would have proved the Messiah, our deliverer. And this hope we kept up a long time; being loth to despair utterly, even when we saw him put to death. But now it is three days since these things were done, and we cannot tell what to think of it.

22. & 23. Yet this morning a thing happened, which surprises us extremely, and we are very solicitous about the event. Some women, who had entertained the same hopes and expectations as we, going about sun-rise to pay their last respect to Jesus, by embalming his body, came back in a fright, and told us that they had been at the sepulchre, but were disappointed and found not the body; and, to increase the surprise, they added, that they had seen a vision of angels, which told

him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he, which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre:

23 And when they found not his body, they came, saying, That they had also seen a vision of angels, which said that he was alive.

them, that Jesus was alive, being risen from the dead.

24 And certain of them which were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not.

24. This story at first seemed to us altogether vain and incredible, but immediately after, * two of our company went to the sepulchre themselves, and found every thing exactly as the women had reported: only they saw not the angels, neither heard any thing of the body: So that we are yet in great doubt and perplexity about this matter.

* Peter and John.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

25. Hereupon Jesus, still seeming to them as a stranger, replied, How foolishly doubtful, now, and suspicious you are, and hard to believe the very things, which, of all others, the prophets have most unanimously and most fully predicted.

26 Ought not Christ to have suffered these things, and to enter into his glory:

26. For is it not most clearly and most expressly foretold in all the prophetic writings from the beginning to the end, that it was appointed for the Messiah to suffer in this manner, and that, through much indignity, reproach and contempt, from the malice and perverseness of men, and at last by undergoing an ignominious and cruel death, he should be exalted to a glorious and eternal kingdom.

27 And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself.

27. And having thus said, he began at the writings of Moses, and explained to them, in order, all the principal passages, both in those books and in the writings of the other prophets, which contained either types or predictions, of his own actions, sufferings, death, or glorification.

28 And they drew nigh unto the village, whither they went: and he made as

28. & 29. And this he did with such a surprising plainness, clearness, and strength, that the two disciples,

not yet suspecting who it was, were, now as much amazed to find a stranger have such an exact and perfect knowledge of all that Jesus did and suffered, as they at first wondered at his seeming to have been wholly ignorant of these things; and they were astonished to hear him interpret and apply the scripture to their present purpose, with such readiness and convincing clearness of argument, as carried with it a strange and unusual authority and efficacy. When, therefore, they came at the village whither they were going, and Jesus seemed as if he would have passed on and travelled further, they, desirous of his company, earnestly urged and pressed him to tarry with them that night, because it was late: and he went in with them.

30. And when they were set down to supper, he took bread and gave thanks to God; and brake it, and gave it to them, according to his usual custom, while he yet conversed with them constantly upon earth, before his death.

31. Whereupon, looking more earnestly and intently upon him, they perceived that it was Jesus. And immediately he disappeared, so that they saw him no more at that time.

32. Then they said one to another, How slow and stupid were we before, not to know him upon the road, while he explained to us the scriptures; when, besides the affability of his discourse, and the strength and clearness of his arguments, we found moreover such an authority in what he said, and such a powerful efficacy attending his words, and striking our hearts and affections,

though he would have gone further.

29. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.

34. Saying, The Lord is risen indeed, and hath appeared to Simon.

35. And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself; handle me, and see,

as we could not but have known, if we had not been very dull, to have been the very same that used to accompany his teaching, and was peculiar to it.

33, & 34. And they went back to Jerusalem the very same night, and found the apostles with several other disciples gathered together, discoursing about Jesus's resurrection, and how he had appeared first to the women, and afterwards to * Peter.

35. In the belief of all which, these two disciples further confirmed them, by this account, telling them at large, both how Jesus had appeared to them upon the road, and how they first discovered who he was, at his breaking of bread.

36. ¶ And while they were talking about these things, the place being private, and the doors shut for fear of the Jews, suddenly Jesus himself appeared, standing in the midst of them, and saluted them with his usual words of familiarity and kindness.

37. But the disciples terrified at the *suddenness* of his appearance, and not recollecting immediately what they had heard concerning his resurrection, nor considering the greatness of his divine power, were in a great confusion, and cried out, imagining that they had seen a spirit.

38. But Jesus spake to them, saying, Why are you in this fright and confusion? And why are your minds full of groundless fears and perplexities?

39. & 40. [And holding out to them his hands and his feet, that they might see and feel the prints of the nails, wherewith he was fastened to the cross],

* 1 Cor.
xv. 5.

he

he said, Behold my hands and my feet ; see and feel, and be convinced that it is I myself, really risen from the dead, not with an *apparent*, but with a *true* body, even the very same that was crucified. For a spirit or phantasm has not flesh and bones, real and substantial, that can be seen and felt, as you see me have.

41. Then while they hardly yet believed for joy and wonder, he, to give them still fuller conviction of his being *really* risen from the dead, and that he had a *true and real body*, asked for somewhat to eat.

42. & 43. And they gave him a piece of a broiled fish, and of a honey-comb ; and he took it, and did eat in their presence.

44. After which, Jesus appeared to them again frequently during the forty days before his ascension, giving them full instructions to preach the gospel, and establish his church in the world ; explaining to them the nature of the gospel-dispensation ; showing them the end and design of his sufferings, death, and resurrection ; and causing them to recollect and consider, how these were the very things, which he had formerly told them, while he yet dwelt with them upon earth, that they were predicted in the law and in the prophets, and in the Psalms, concerning himself.

45. And he caused them to understand the scripture, recalling things to their memories, removing their prejudices, clearing their doubts, and assisting their understanding with the divine influence of his Holy Spirit.

for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he showed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat ?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took it, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the Psalms concerning me.

45 Then opened he their understanding, that they might understand the scriptures.

46 And

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day :

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶ And behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far as to Bethany : and he lift up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

46. & 47. And he showed them plainly out of the writings of the prophets, how it was necessary for Christ thus to suffer, and to rise again from the dead ; and that by this means was to be established a new and gracious covenant of repentance and forgiveness of sins, which should be preached in his name, first to the Jews, and afterwards to the Gentiles in all the nations of the world.

48. And you my apostles and disciples, *said he*, are witnesses, that all the things which were so foretold concerning the Messiah, have been actually and exactly accomplished in me. And this ye shall preach with great success in the world, converting men every where to a sincere profession of faith in my name, and obedience to my commands.

49. ¶ Only, before you begin this great work, continue in Jerusalem a few days, till ye receive the plentiful and miraculous effusion of the Holy Spirit, which I will send you, according to my * Father's promise, in order to * Joel ii, qualify you with great and extraordinary ^{28.} gifts for such an extraordinary undertaking.

50. ¶ Having thus given his disciples all necessary instructions for their ministry, Jesus led them out to a part of the mount of Olives near Bethany ; and there he laid his hands upon them, and blessed them.

51. Which, as soon as he had done, he was taken from them, and ascended up into heaven visibly before their eyes.

52. And they acknowledged and were witnesses of his divine power and glory, and they worshipped him, as Lord of all things in heaven and earth, and returned to Jerusalem with exceeding great joy.

53. And they attended the service of God in the temple constantly, praising and blessing God for this wonderful manifestation of his infinite wisdom and goodness, in the redemption of mankind by Christ, and waiting for the promise which our Lord had given them, of the extraordinary mission of the Holy Ghost.

52 And they worshipped him, and returned to Jerusalem with great joy.

53 And were continually in the temple, praising and blessing God. Amen.

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G O S P E L A C C O R D I N G T O S T. J O H N.

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C H A P. I.

The Existence of Christ from the Beginning, ver. 1. The Nature and Design of the Gospel, ver. 5. The Office of John the Baptist, ver. 6. 26. God always sufficiently manifested himself to the World, ver. 10. But in a more extraordinary and particular Manner, by the Revelation of the Gospel, to the Jews first, ver. 11. And afterwards to all Mankind, ver. 13. John Baptist's Testimony concerning Jesus, ver. 15. 19. The Excellency of the Gospel, above any other Institution of Religion, ver. 16. Jesus made known to John Baptist, ver. 31. Jesus calls several Disciples, ver. 35.

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

IN order to give an account of the manner of God's manifesting himself by the gospel, for the redemption and salvation of mankind; it will be proper to begin with a description of the *person*, by whom this great salvation was worked. With *God the Father* therefore the First, the Supreme Cause, and Original of all things; there existed before all ages *that divine person*, whose † Name is called, *The WORD* * Rev. of GOD, the only begotten of the Fa- xix. 13. ther, the brightness of his glory, and, by ineffable communication of divine power and perfections, *the express image of his person*

2. This *divine person*, I say, existed, with God the Father, not only before his appearance upon earth, but also before the creation of the world; even before all ages.

3. By *him*, God created and governs all things; and by *him* he makes his various manifestations of himself to his *creatures*.

4. Particularly, by *him* the several dispensations of mercy and salvation to *mankind*, and all the revelations which God has been pleased to make of his will, have been conveyed to men; and, in a more peculiar manner, that last and clearest discovery of life and immortality, and of the means of attaining eternal happiness, whereof the ensuing history is intended to contain a full and particular account.

5. This great and standing revelation of the will of God, was made to a corrupt, ignorant, and sinful world, attended with sufficient evidence of its authority and excellency, and completely fitted to dispel the darkness of ignorance and vice, wherewith the world had long been overwhelmed and defiled; and to direct men in the knowledge of all divine truth, and in the practice of all righteousness and holiness; (though indeed the greatest part of those to whom it was made, through their own obstinacy and impenitent persisting in a wicked course, rejected it, and suffered it not to have actually that good effect upon them).

6. & 7. The first opening of this divine revelation, was at the appearance of John the Baptist; who by his miraculous birth and extraordinary life, proving himself to be a messenger particularly commissioned and sent from God, testified (as the prophets had foretold of him) and declared, that God was then just ready to make the last and perfectest revelation of his will to mankind, by no less than a truly *divine person*,

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life, and the life was the light of men.

(5) And the light shineth in darkness, and the darkness, comprehended it not.

6 ¶ There was a man sent from God whose name was John.

7 The same came for a witness, to bear witness of the light that all men through him might believe.

the expected Messiah. And accordingly he made it the chief business of his ministry, to persuade the people to prepare themselves, by immediate repentance, and sincere reformation, to receive the person and doctrine of their Lord.

8 He was not that light; but *was sent* to bear witness of that light.

8. John the Baptist, though a very extraordinary prophet, yet was not himself that *divine person*, by whom this great revelation was to be made. For he freely and openly confessed, that he was not the Messiah. But the design of his office and mission, was only to baptize and preach repentance beforehand, in order to dispose men to believe the revelation that was shortly expected.

9 That was the true light, which lighteth every man that cometh into the world.

9. The true divine person, by whom this great work was immediately performed, was, that *Word or Son of God* before mentioned; who is the real author and fountain of all true wisdom, the revealer and discoverer of all the divine knowledge, which men in former ages ever had, or shall have in those which are to come.

10 He was in the world, and the world was made by him; and the world knew him not.

10. By this divine person, God created (as * has been said) the world at the beginning; and he has been all along present with it, by his works and by his providence, and by different degrees and dispensations of grace, according to mens several conditions and capacities. But men, through the corruption and folly of their nature, were nevertheless generally ignorant of him; and neglected the witnesses which God continually afforded them, of his eternal power and glory. Ver. 5.

11 He came unto his own, and his own received him not.

11. At length, in process of time, he manifested himself, in a very extraordinary and condescending manner, to the nation of the Jews, who were the peculiar

culiar people of God; and who, having been long under the protection of a particular providence, and having enjoyed the benefit of former revelations, and the advantages of types and prophecies of the future, had greater reason and stronger obligations than the rest of mankind, to expect the coming of their Saviour, and to know and believe on him as soon as he appeared. But even *this* people also, with all *these* advantages, still continued obstinately ignorant and wicked; and *the generality of them* wilfully rejected their Lord and Saviour, though he appeared in person, and preached his divine doctrine among them.

12. But *those few*, who did not, like the rest, despise and reject him, but sincerely and heartily believed in him, and embraced his doctrine, and obeyed his laws; on *these*, he conferred the inestimable blessing of being children of God; partakers, in the best and spiritual sense, of the covenant and promises made to his peculiar people here, and heirs of eternal life hereafter.

13. And this excellent privilege, he equally bestowed on them that received his doctrine, of whatsoever family or nation they were; they being qualified for this divine inheritance, not by natural descent, or any civil relation or institution; not by being Jews or proselytes, descended by birth from the patriarchs, or joining themselves with the people of God in the external communion of positive rites and ceremonies, but by receiving from God the principle of a divine and heavenly life; by a regeneration, or new and spiritual birth, to a life of righteousness, holiness, and all excellent virtues; in a word,

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name.

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And

14 And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

by an universal conformity to the precepts of the gospel, and the example of their Lord.

14. Now the *manner*, in which it pleased this divine person, the Word or only begotten Son of God, to make this excellent revelation of the will of God to men, and to discover to them clearly the hopes of immortality and eternal life, was this. He took upon him our human nature, became himself a man, subject to like frailties with us, and lived and conversed freely amongst men; teaching them fully and plainly the great * *truths* of the gospel, and God's † *gracious* purposes concerning the redemption and salvation of mankind. And we his apostles, who constantly accompanied him, hearing daily his excellent discourses, and beholding his mighty works, saw abundant undeniable evidence of his being truly the Son of God; the divine attributes and perfections, being more gloriously manifested in him both by his doctrine and works, than ever they were from the place where God was especially present among the ancient Israelites.

* πλήρης ἀληθείας.
† καὶ χάρις.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake; He that cometh after me, is preferred before me; for he was before me.

15. John the Baptist, though the greatest prophet that ever appeared among the Jews, yet was *only the forerunner* of our Lord; being sent to prepare the way before him. And so far was John from assuming to himself, any thing more than this, that he constantly upon all occasions abased himself, and exalted Jesus: professing to the people, before he had seen Jesus, that they must expect there would shortly appear a person of infinitely greater excellence and authority than himself: and so, after he had seen Jesus; declaring freely and

openly to all men, in abatement of their esteem for his own office and authority, that Jesus was the person of whom he had before said so great things.

16. That Jesus therefore was really a *divine person*, the true and only Messiah, we have an additional unquestionable evidence, from this testimony and free confession of John the Baptist. And as the *person* of Jesus was thus infinitely superior to all the prophets that went before him, so also his *doctrine and religion* are proportionably more excellent and advantageous to men, than any former institution of religion. * By that infinite *fulness* of divine perfections which dwelt in him, God has communicated to us a *proportionable fulness* of divine knowledge and virtue, according to our capacities; and by that *grace* which was given to him without measure, God has in proportion communicated to us clearer and more abundant *gracious discoveries* of himself, and of his purposes of mercy towards mankind, than were ever made to former ages.

17. For the law of Moses, though indeed a revelation or discovery of the will of God, suited to the condition of the persons in the time then present; yet was confined to one people; and besides, was either obscure and figurative, consisting mostly of types and shadows

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses; but grace and truth came by Jesus Christ.

18 No

* This seems to be the most natural interpretation of this verse: keeping both the genuine signification of the words, and the justness of the *antithesis*; which in other expositions is in a manner lost. Supplying therefore the words, which seem to be necessarily understood, the whole sense is this: Ἐκ τῆ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν [πληρωμα], καὶ χάριν ἀντὶ χάριτος [αὐτοῦ] *Of his fulness have we all received [fulness] and grace for, or in proportion to, [his] grace.*

of things to come, or delivered without full promises of pardon, in severe, rigorous, and inflexible terms. But the great and plain * *truths*, the substance * ἀληθινὰ, and real holiness of the things signified and prefigured by the types of the law, the actual accomplishments of the promises made then only in shadows, and the full and clear declaration of God's † ἡ ἀγάπη, *gracious intentions* of pardon, mercy and eternal life, to repenting sinners of all nations, these are wholly the discoveries of the gospel of Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

18. Such an ample manifestation as this, God never made of himself to mankind before. These things were reserved to be discovered by *him*, who alone, being in the bosom of his Father, knew before all ages the secret counsels of God, concerning the redemption and salvation of men. And whatever is yet known concerning them, is only by this revelation of the only begotten Son of God.

19 ¶ And this is the record of John, when the Jews sent Priests and Levites from Jerusalem, to ask him, Who art thou?

19. Now this revelation was introduced, as † I said, and begun to be opened, † ver. 6. at the appearing of John the Baptist. The occasion and manner of whose forementioned || testimony concerning Jesus, || ver. 15. was this: John having by the extraordinary strictness and severity of his life, by the wisdom of the doctrine he taught, and by the solemnity of his baptizing, gained a great fame and reputation among the people, so that many became his disciples, and some began to believe him to be the Messiah; the great council of the Jews at Jerusalem, thought fit to send a special message to him, by men of the best account for religion and learning, to demand of him peremptorily, whether

ther he would declare himself to be the *Messias*, according to the expectation of the people, or no.

20. To this question, John without any hesitation answered directly and plainly, that he was not the *Messiah*, nor ever pretended to be so.

21. Then they asked him, what then? are you *Elijah*; who the scribes tell us, is to appear *in person* before the coming of the *Messiah*; he answered, No. They asked him again; are you * *Jeremiah* then, or one of the old prophets raised from the dead? he replied, I am not.

* See Matt.
xvi. 14.

22. Then they said, Who then do you pretend yourself to be? we are sent by them that have right and authority to inquire who you are, and we must not return without an answer. We cannot think of any other person besides those we have already named, whom you can declare yourself to be; and yet by your baptizing and gathering disciples, you must needs take upon you to be some *extraordinary prophet*, which no good man ought or can do, without a special commission.

23. John replied: I am indeed sent upon a very extraordinary occasion, being the person whom the prophet *Isaiah* foretold in these words (*Isa.* xl. 3.) [The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high way for our God.] For my office is to dispose men to a good and holy temper of mind, that they might be prepared to receive the *Messiah*, and embrace his doctrine.

24. & 25. Upon this, the messengers, who were *Pharisees*, a sect given to disputing and apt to cavil, and nice and jealous about ceremonies, which they pre-

20. And he confessed, and denied not; but confessed, I am not the *Christ*.

21 And they asked him. What then? Art thou *Elias*? And he saith I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us: what sayest thou of thyself?

23 He said I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet *Esaías*.

24 And they which were sent, were of the *Pharisees*.

25 And

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you whom ye know not.

27 He it is, who coming after me, is preferred before me, whose shoes I am not worthy to unloose.

tended to observe more strictly than others, answered again, This is nothing at all. You preach and gather disciples, and baptize the people, as it were into the profession of some new doctrine or religion; and what you say of yourself out of the prophet, seems by no means sufficient to authorize so extraordinary a practice. We cannot think that any less than the Messiah, or Elias, or any of the old prophets, can have power to make so great an innovation. And since you say you are none of these, we desire to know plainly, without evasion, what authority you have to do such things.

26. & 27. John answered, No, I do not baptize people into the profession of any new doctrine, or gather disciples to myself, as the head of any new sect. There is one indeed to come after me, (and he now dwells among you, though he has not yet manifested himself publicly by his mighty works), who will gather disciples to himself after another manner, teaching them a more excellent doctrine, baptizing them with the Holy Ghost, and bestowing on them the supernatural gifts and graces of the Spirit. But I pretend not to that power. My baptism is only with water: and the doctrine, into the profession of which I baptize those that come to me, is only this; that the expected Messiah is now ready to show himself, and that they ought to prepare themselves for his appearance by repentance. I am only his servant and forerunner, not indeed worthy even of that honour; and the disciples which I make, are not for my own sake, but for his. I have therefore sufficient authority for what I do, by being his messenger,

messenger, according to Eſaiah's prophecy. And any thing more than that I pretend not to be.

8. Theſe things were done at Bethabara, in the preſence of a great concourſe of people, at the public paſſage over the river Jordan, the place where John uſually baptized.

29. The next day, John ſeeing Jeſus coming towards him, ſaid to the people, Behold, here is the perſon, which is the true Lamb of God without blemiſh, appointed from the beginning of the world to be the real ſacrifice and propitiation for the ſins of men: he, of whom all the ſacrifices under the law, were only types and figures, and who in his own perſon ſhall make a full, perfect, and ſufficient expiation for the ſins of all mankind, that ſhall ſincerely repent, and believe, and obey for the future his moſt holy doctrine.

30. This is he, of whom I formerly told you, that you were to expect a perſon of far greater dignity and authority than I am; before whom I was ſent only as a ſervant and forerunner, to publiſh his approach, and prepare the way againſt his coming.

31. And this indeed *at firſt* I did only *in general*, declaring that Chriſt would ſhortly appear, without perſonally knowing him. But God commanded me to baptize, that I may exhort men to prepare themſelves, by an humble temper of mind and ſincere amendment of life, to receive him; and that I might *afterwards* have an opportunity of diſcovering him *particularly*, and making him known to the people.

32. Which alſo I was enabled to do, in a very ſignal and extraordinary manner. For God manifeſted him to me

28 Theſe things were done at Bethabara, beyond Jordan, where John was baptizing.

29 ¶ The next day, John ſeeth Jeſus coming unto him, and ſaith. Behold the Lamb of God, which taketh away the ſins of this world.

30 This is he of whom I ſaid, After me cometh a man, which is preferred before me: for he was before me.

31 And I knew him not; but that he ſhould be made manifeſt to Iſrael, therefore am I come baptizing with water.

32 And John bare record, ſaying, I ſaw the Spirit deſcending

ing from heaven, like a dove, and it abode upon him.

33 And I knew him not : but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw and bare record, that this is the Son of God.

35 ¶ Again the next day after, John stood, and two of his disciples :

36 And looking upon Jesus as he walked, he saith : Behold the Lamb of God.

by a most remarkable token ; the heavens opening in my sight, and the Spirit of God descending visibly, and resting upon him.

33. Before this, I say, I * did not know him. But when God commanded me to go and baptize, he revealed to me at the same time, that when I saw the Spirit descending from heaven in a visible form, and abiding upon a certain person, I should by that token know that he was the Messiah, the same that was to come after me, and baptize with the Holy Ghost.

34. Now this token I saw accordingly, in a most evident manner, upon the person whom I now show you, and thereby knew him to be the Messiah, the Son of God. And I did, and must declare him to be so ; both because of the exact answering of the signal, which God revealed to me beforehand, whereby I should know him ; and also because of the power, majesty, and significancy of the testimony itself, which God gave him from heaven, by sending the Spirit upon him in so very extraordinary a manner.

35. & 36. ¶ The day after, John with two of his disciples, being again baptizing and teaching the people according to his usual custom ; Jesus, to give him an opportunity of repeating his testimony before the people, and particularly of making him known to those disciples, passed by that way again ; and John seeing

* See this reconciled with *Matt.* iii 24. in the note on that place. Or else, as others suppose, this descent of the Holy Ghost upon Jesus, must be different from that which happened at his baptism, and be supposed to have been before it.

ing him as he walked, pointed towards him in the presence of the people and of the two disciples, saying, Look, there is the person, who I told you * was to be the Saviour and Redeemer of the world.

* See ver. 29.

37. Upon this, the two disciples of John immediately followed Jesus, not presuming yet to speak to him, but desirous to observe whither he went, that the might afterwards find some opportunity of being acquainted with him.

38. Jesus turning himself about, and seeing them follow him, asked them what they desired. They replied, Sir, we are informed by our master John, that you are a great prophet and teacher sent from God; and we desire to know where you dwell, that we may come and be instructed by you in the will of God, and the nature of our duty.

39. Jesus answered, I am always willing to give you instruction, as you shall desire, and I see necessary for you. Come now immediately, and I will carry you home with me at this very time. And accordingly they went along with him to the place of his abode, and continued with him all that day, it being then † about ten a clock in the morning.

† Supposing St. John to follow the Roman account. See note on Mark, xv. 25. ‡ The other was probably St. John the author of this gospel.

40. One of ‖ these two disciples of John the Baptist, that thus followed Jesus upon hearing their master's testimony concerning him, was Andrew the brother of Simon Peter.

41. This Andrew running presently after, and meeting his brother Simon, told him with great eagerness and joy, saying, I and one of our fellow-disciples have found out the person whom we and the whole nation of the Jews have long and earnestly expected; even the

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ,

42 And

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonah: Thou shalt be called Cephas, which is by interpretation, a stone.

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

Messiah, the Redeemer of Israel. Our master John the Baptist directed us to him and we are moreover convinced by his own words, that it is certainly he.

42. Simon hearing this, and being desirous to see Jesus; his brother Andrew went back with him to the place where Jesus abode. And when Simon went in, Jesus looking intently upon him, said, You come now as a stranger, only out of curiosity to see me; but I know both your present disposition of mind, and what will be your future course of life: hereafter you shall be an eminent disciple of mine, and a most stedfast supporter and maintainer of my doctrine. You are now called * *Simon the son of Jonah*; but hereafter you shall be better known by the name *Cephas* or *Peter*, which signifies a rock.

43. ¶ The day following, Jesus having now began to gather disciples, resolved to go into Galilee, the place where those disciples dwelt, in pursuance of the same work. And accordingly finding there Philip, a man of a fit disposition to believe and become his disciple, he bade him *follow him*; which Philip immediatly did, being convinced that he was indeed the Messiah, by comparing the circumstances of the time, and the expectations of the nation, and the known declarations of John the Baptist, with Jesus's own words, which were very gracious, and not without an extraordinary

* Alluding to the signification of the name שמעון בר יונה *Simon bar jonah*, which signifies only a *bearer and learner*, and one of a *teachable disposition and prepared to receive the divine grace*; and to that of the name כפא *Cephas*, or Πέτρος, which signifies a *rock*; a constant, patient, persevering defender of the truth, and sufferer for it.

traordinary and divine authority accompanying them, so as to make a secret and strong impression on the mind of the hearer.

44. & 45. Now Philip was a man of Bethsaida, well known to Andrew and Peter, living in the same town with them. And being himself fully satisfied with Jesus's discourses, as those his two friends had before been, he went presently with great joy to Nathanael, another good man of their acquaintance, with whom they had often discoursed about the prophecies relating to the Messiah, and of their common hopes and expectations of his speedy appearance; and told him the happy news, that they had certainly found out the person they so earnestly desired, even the Messiah, the Redeemer of Israel; and that it was Jesus of Nazareth, the son of Joseph.

46. Nathanael, knowing from the prophecies, that Christ was to be born at Bethlehem; and being moreover prejudiced with an opinion that Nazareth, where he thought Jesus was born, was a wicked place; replied, Is it possible that any great prophet should arise out of Nazareth? how much less the Messiah? But Philip said, Come and talk with him yourself, and I doubt not but you will be convinced. Whereupon Nathanael, being a thoroughly honest and well-disposed person, ready to lay aside his prejudices, and hearken to any reasonable information, went along with Philip.

47. Jesus seeing Nathanael coming towards him, said to those that stood by, Lo, here comes a plain, upright, sincere man; one entirely free from all hypocrisy or wilfulness; a true Israelite indeed, in whom is no manner of deceit or evil intention; an inheritor of

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile.

48 Nathaniel saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee; when thou wast under the fig-tree, I saw thee.

49 Nathaniel answered and said unto him, Rabbi, thou art the Son of God, thou art the king of Israel.

50 Jesus answered and said unto him, Because I said unto thee I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these.

51 And he saith unto him, Verily, verily I say unto you, Hereafter you shall see heaven open, and the an-

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the virtues and holiness of our father Abraham, as well as being one of his natural posterity by birth.

48. Nathaniel, hearing Jesus give this character of him, said, How can you know *my heart*, when you have never been at all acquainted with me, nor I believe ever once saw so much as *my face* before? Jesus replied, I have long known you, though you think me so great a stranger to you; I saw you when you sat under the fig-tree, before Philip called you; and at all other times, when you knew nothing of it; I have observed the honesty and sincerity of your heart.

49. Convinced by his extraordinary evidence of Jesus's divine power and knowledge, and rejoicing greatly at the discovery, Nathaniel immediately replied, Sir, I am fully satisfied; and do here freely, and without any further scruple or doubt, confess and declare, that I believe you are indeed the Son of God, the expected Messiah, the King and Saviour of God's people.

50. Jesus answered, Have you such high and good thoughts of me, because of this one thing, that I told you I saw and knew you in your private retirement? Verily, you that are of this teachable disposition, so ready to lay aside former prejudices, and to yield to any reasonable evidence, shall have much stronger and more convincing arguments of my power and glory, than this with which you are now satisfied.

51. Hereafter you shall see me work great and mighty miracles, for the glory of God and the benefit of men; so that all things in heaven and earth shall appear subject to my commands; and

the angels of God shall themselves continually attend to execute my will, or to declare my power; and that sometimes in a * visible and most illustrious manner.

* As particularly at his resurrection and ascension.

gels of God ascending and descending upon the Son of Man.

C H A P. II.

Jesus turns Water into Wine, ver. 1. Puts the Buyers and Sellers out of the Temple, ver. 13. Foretels his Death and Resurrection ver. 19. Infincere Believers, ver. 23.

1. **A** Few days after this, there was a marriage celebrated in Cana of Galilee, by some of Jesus's relations: and Mary the mother of Jesus was present at it.

2. Jesus himself also, being at that time † in Galilee with intent to choose disciples, was invited to the feast, with as many of his disciples as had at that time begun to follow him.

3. Now it happened, that the company being great, the wine that was provided for the entertainment fell short. Whereupon Jesus's mother, concerned for her friends at this solemn occasion of rejoicing, went to Jesus privately, and told him that all the wine was out; intimating her desire, that as, during the time of his retired life with his parents, she had sometimes observed him to exert his divine power, in relieving the wants of his friends; so now, upon an extraordinary occasion, he would be pleased miraculously to assist them,

1 **AND** the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

2 And both Jesus was called, and his disciples to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus

4 Jesus saith unto her, Woman, What have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you do it.

6 And there was set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was

4. Jesus answered her, * The kind * The kind of miracles which I am to work, and the time of doing them, ought to be wholly left to myself. Not that I am unwilling to be sought to, by persons in distress; but I take this matter, in which you are so much concerned, to be of little moment, and of itself not worth a miracle. The time is not yet come, though it is very near, in which I shall confirm the truth by doing beneficent miracles indeed, for the relief of miserable persons; but here is no such occasion. Nevertheless I will not think much to satisfy you in this expectation, and to do this office of courtesy to my kindred, though there be no urgent and absolute need of it.

5. Upon this, Jesus's mother calling the servants to her, admonished them privately, to do whatsoever Jesus should order them, without scruple, or asking any questions.

6. Now there was in the house six large water-pots of stone, holding each of them two or three gallons, which were set ready for all the purposes of washing and cleaning of cups, and the like: In which kind of observations, the Jews were very † strict and nice, at all entertainments.

7. These six pots, therefore, Jesus ordered to be filled with clean water. Which being done, it was immediately turned into the best and purest wine.

8. Then Jesus bade the servants fill some of it out, and carry it to the governor of the feast to drink. And they did so.

9. & 10. Now though the servants knew that it was water turned into wine, having seen when and by whom

T a it

The paraphrase on this verse is Dr. Clarke's; which being extraordinarily full and clear, I thought I could no way do the reader so much justice, as by transcribing it in the words of that judicious author.

† See Mark vii. 3. & 4.

it was done; yet the governor of the feast knew nothing of it, nor whence they had it. Tasting, therefore, and perceiving the wine to be better than ordinary, he called to the bridegroom, and said, Sir, we are extremely obliged to you, for your generous civility to us. Usually men at the beginning of a feast bring forth their best wine; and when the guests have drunk a good deal, then they treat them with that which is worse. But you have entertained us all along with good wine; and that which we are now drinking, is even manifestly better than any we have yet had.

11. The bridegroom, in no less a surprise than the governor of the feast, professed that he knew nothing at all of it: Till at last the servants being examined, the miracle became evident; and Jesus's power and glory was manifested to the whole company. This was the first miracle that Jesus worked, after his beginning to show himself publicly in the world. And his disciples faith was greatly established and confirmed by it.

12. ¶ After this Jesus went down to Capernaum, where his usual residence was; with his mother, and other relations, and the disciples which he had gathered in Galilee. But he continued there at this time, only a few days.

13. For the passover of the Jews being near, at which time all the men in the country were obliged to go up to Jerusalem, to keep that great feast, in remembrance of their deliverance out of Egypt, Jesus also went up with the rest of the Jews, to celebrate the passover after the accustomed manner, at the appointed time and place.

made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶ After this, he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

13 ¶ And the Jews passover was at hand, and Jesus went up to Jerusalem.

14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting :

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen ; and poured out the changers money, and overthrew the tables :

16 And said unto them that sold doves, Take these things hence : make not my Fathershouse an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

14. & 15. Entering, therefore, into the city, he went first of all to the temple, to put up his prayers to God, and to teach the people. And finding there the outer court, which is the court of the Gentiles, appointed for proselytes to worship in, filled with money-changers stalls, and sellers of cattle and doves, and such like ; who sat there, under pretence of having these things near at hand, for the convenience of them that came up to sacrifice, he made a little whip of small cords, and drove out all the traders with their cattle ; and overturned the tables of the money-changers.

16. And he cleared the place entirely of all that came to traffic there, saying, It is a most profane and unsufferable thing, to turn any part of this holy place into a market, and to make it a place of covetousness and heaping up riches by extortion, which is set apart and consecrated to the service of God my Father, who sent me from heaven to reform the abuses in his service, and all other corruptions of mens manners.

17. This zealous action of Jesus, his disciples observing, and seeing how his concern for the honour and worship of God, made him expose his own person, in turning out such a number of men, supported by the priests and rulers, they called to mind and applied to him that prophetic saying of the Psalmist [Psalm. lxxix. 10. The zeal of thine house has eaten me up.] It being evident that what he did, was not for any worldly design, but only in great zeal for the glory of God.

18. But the chief priests and elders of the Jews, greatly displeased at the authority which Jesus seemed to assume to himself, in opposition to theirs, who thought they had the only right to govern the temple and direct the service of it, said to him, What pretence have you to take this much upon yourself, and to make such a disturbance in the temple? We presume you have not any order, or regular authority from the high priest or counsel of the Jews: and if you would be thought to be an extraordinary prophet sent immediately from God, show us your commission by some evident sign or miracle from heaven.

12. Jesus, knowing their unworthiness and malice, that they were not disposed to believe him upon any reasonable evidence, but desired a sign only to cavil and quarrel at, thought fit to give them at present no other answer, than only an obscure prediction, which prejudiced and obstinate persons, such as *they* were, were not likely to understand; but which yet on the other side should, when it came to be accomplished, be to his disciples, and to all unprejudiced and well-disposed persons, an undeniable demonstration of his divine knowledge and power. He answered them, therefore, in this manner: I will give you, said he, a sufficient sign or proof of my authority; destroy * *this temple*, and in three days I will raise it up; [meaning, that whereas they would shortly destroy his *body*, (a more holy *temple* than that which they had then profaned), he by his divine power would within three days raise it up again.]

* Probably at these words Jesus, by some gesture, as by pointing perhaps, signified his own body.

18 ¶ Then answered the Jews, and said unto him, What sign shonest thou unto us seeing that thou dost these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

20. The Jews, understanding these words of Jesus in the literal sense, as if he had meant the temple of Jerusalem, replied, Many years was this temple in building, and many thousands of hands were employed about it, and do you think it possible that you alone can rebuild it in three days, if it be pulled down?

21 But he spake of the temple of his body.

21. But Jesus, as I said, meant not the temple of Jerusalem, but his own body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

22. And this prediction of his raising his body from the dead, though at the present very dark and hard to be understood, yet afterward, when the accomplishment made it clear in the event, it proved a great confirmation of the disciples faith: and they were the more fully satisfied of his being the true Messiah, his power in raising himself from the dead appearing the more conspicuous, when they remembered that he had foretold it so long beforehand: and comparing it with other predictions, they learned with a more firm belief to interpret the writings of the prophets concerning him.

23 ¶ Now when he was in Jerusalem at the passover, in the feast day, many believed in his name: when they saw the miracles which he did.

23. Now while Jesus continued at Jerusalem, teaching the people, and showing many signs and testimonies of his divinity * during the whole time of the feast; several of the people, struck with a sudden wonder and amazement at the mighty works which they saw him do, were, as it were † surprised into a belief of him, and professed that they would be his disciples.

* Εν τῇ ἑορτῇ
† See the following
verse.

24 But Jesus did not commit himself unto them, because he knew all men,

24 But Jesus, knowing that in the greatest part of them, their belief was not considerate, and well founded upon firm and lasting principles, and that

when they came to see the offence which others would take at his person and doctrine, and to observe how the rulers and chief of the Jews would be exasperated against him, they would, notwithstanding their present applauding his mighty works, quickly fall off and be ready to betray him; for this reason, I say, Jesus did not think fit to converse freely, and to trust himself securely with all these persons, who acknowledged themselves convinced, and pretended to be his disciples; but he withdrew himself from them.

25. For he knew entirely all their hearts and thoughts, long before they discovered them; not needing any information, either from themselves or others, to know what men were, and what they would do; but understanding all things by his own immediate and divine knowledge.

25 And needed not that any should testify of man: for he knew what was in man.

C H A P. III.

Jesus's Discourse with Nicodemus, ver. 1. The true Notion of Regeneration, ver. 3, 5, 6. Of the Nature and End of Christ's Death, and of Faith in Him, ver. 14. Of God's Love to Mankind, ver. 16. The Condemnation of Impenitency, ver. 18. Wickedness the Cause of Man's Infidelity, ver. 20. John Baptist's Office, ver. 27. The Condition of Eternal Life, ver. 36.

1. **N**OW among those who were convinced by the miracles which Jesus worked at Jerusalem, that he was really a divine prophet, an extraordinary teacher sent immediately from God, was one Nicodemus, a Pharisee, an eminent man among the Jews, and one of their great council.

1 **T**HERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

2 The same came to Jesus by night, and said unto him: Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him: How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

2. This man, though for fear of the Jews he durst not openly own the persuasion he had entertained concerning Jesus, yet desiring to be further instructed in the nature and certainty of that doctrine, which he saw accompanied with such wonderful and undeniable evidence, he went privately to Jesus in the night, and desired to confer with him himself about the matters of religion, saying: Sir, we are fully satisfied that you are not an ordinary teacher, but a prophet sent immediately from God, with some particular message; for the things which you do, appear evidently to be the effects of nothing less than a supernatural and divine power. I desire, therefore, you would be pleased to instruct me more fully and particularly what that doctrine is, which you are sent into the world to teach, and which you confirm and prove by such mighty works.

3. Jesus replied: The doctrine which I teach, is in short this: That whosoever will inherit eternal life, must, in order to qualify himself for that happy state, be BORN AGAIN. [Signifying, by an easy comparison, that a wicked man, before he can be capable of entering into the kingdom of heaven, must of necessity make so great a change and alteration in the whole course of his life, as may fitly be called a *new birth*.]

4. But Nicodemus, grossly misunderstanding Jesus's words, as if he had meant literally a natural and carnal birth, answered, How can a man of full age be born again? Is it possible that such a one should enter the second time into his mother's womb, and be born anew, as a child?

5. Jesus

5. Jesus said, No; How can you put so absurd a meaning upon my expressions? I did not mean a new birth in a *natural*, but in a *moral* sense; that a man must be entirely changed from all the corrupt opinions he has before entertained, and from whatever wicked practices he has formerly been guilty of, and enter upon a perfectly new course of life: That he must be baptized into the profession of the true religion, which God is about to reveal to mankind; and that, suitably to this obligation, he must be thoroughly purified from all worldly and carnal lusts, and must universally conform himself in mind and life, to obey all the holy precepts of that religion, under the guidance and assistance of the Divine Spirit, which God will be always ready to bestow on those who sincerely desire to obey his commandments. This, I say, is necessary, in order to a man's attaining eternal life; and, without this, he can never enter into the kingdom of God.

6. Were it possible that a man could ever so often be born again in that gross sense wherein you understand me, do you think that this could avail any thing towards qualifying him to have an inheritance in the kingdom of heaven? No: The effect can be but answerable to the cause: A natural birth can give a man no other title than only to this natural, mortal life: and if he was thus to be born again a thousand times, yet he would not be thereby at all the nearer to immortality. But if a man be renewed in the spirit of his mind; if he be delivered from the dominion of fleshly lusts; if he governs his life, not by the motions of sense, but by the dictates and rules of reason, and the laws

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh, is flesh: and that which is born of the Spirit, is spirit.

of God ; hereby he is become indeed a spiritual man, entitled to immortality, and fitly prepared to be an inheritor of the kingdom of God.

7 Marvel not that I said unto thee, Ye must be born again.

7. And do not wonder, that I called this secret and invisible renewal of the life and mind, by a name which seems to signify so very great and sensible a change as that of a *new birth*.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.

8. For though it is not indeed a *sensible* and *visible* change, yet it is really and properly as *great* and *true* a change, and is attended with more considerable and more lasting effects than is the natural birth of a child into the world. Neither is there any thing incredible in all this, nor contrary to reason. For, even in the natural world, there are many things *in themselves* so subtle, that we cannot at all discern them with our eyes, which yet are very manifest and very great in their *effects*. The wind is a thing altogether invisible, and no man can behold its motion, even when it blows with the greatest violence ; yet that there is such a thing, is evident enough ; and the effects of it are sufficiently known. Thus, therefore, that regeneration or renewal of the heart and manners which is worked in a man by the efficacy of true religion and the operation of the Spirit of God, though in itself it be invisible, and not at all discerned by sense, yet in its effects it is a very great and plain thing, and really as manifest and considerable a change, to all the purposes of eternal life and happiness, as the birth of a man is in respect of this mortal life.

9 Nicodemus answered and said unto him, How can these things be ?

9. Nicodemus, used to the outward pomp of ceremonies, and the formal observation of Jewish rites, so that he could

could not presently raise his mind above his strong prejudices, to the apprehension of spiritual and moral doctrines, replied, Sir, I profess I do not yet understand what you mean, nor how these things can be.

* The paraphrase on this verse is Dr. Clarke's.

10. Jesus answered, * What is therein all that I have yet said, which an ordinary Jew, much more one of the great council, might not well understand? Do you not yourselves make profelytes by washing them with water, and count them new-born persons? And as for that inward holiness and purity I speak of, have not the prophets foretold that God will plentifully communicate his Spirit in the days of the Messiah for that purpose?

11. Assuredly I tell you, though your prejudices are such that ye will not understand and embrace my doctrine, yet the things which I have spoken, are both in themselves easy to be understood, and reasonable to be practised; and moreover, the miracles which ye have seen me work, are abundant demonstrations, that what I say, is most certainly and infallibly true, and delivered with sufficient evidence and authority to convince you.

12. But if, notwithstanding all this, ye believe me not even in these plain obvious things, which I have suited to your capacities, and delivered in easy comparisons, drawn from the most natural and common things here on earth, how much less will ye believe me, when I tell you more sublime and heavenly mysteries? when I declare to you the divinity of my person, and the dignity of my office, the spiritual nature of my kingdom, and the sufferings which I must first undergo for the redemption and salvation of mankind?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of Man which is in heaven.

13. Yet these things are equally true and certain as the others; and the works which I do are sufficient arguments, why ye should believe me, even in these things also. Christ, the * *Son of Man* *, he who now talks with you, † came from God, so as no other prophet, no not Moses himself ever did. For he was with God, before he came amongst men; and when he first appeared in this world, he had before had a being before all ages in heaven; and continues still in the same high dignity. And it is the prerogative of him only, who came thus from God as no other ever did, thoroughly to understand, and to reveal to men, the yet secret counsels of God concerning the establishment of his kingdom, and the method of mens salvation.

* That Son of Man described Dan. vii.

† This paraphrase is extracted from Dr. Clogget's.

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.

15 That whosoever believeth in him, should not perish, but have eternal life.

14. & 15. This † divine person shall by his sufferings and death, accomplish the redemption and salvation of men; opening an entrance into the kingdom of heaven, to all those who shall sincerely obey him. And this ye ought not to be surpris'd at, as a new and strange doctrine; since ye have a representation and prediction of it, even in your own law. For as Moses set upon a pole in the wilderness the image of a serpent, which, being indeed the figure of a venomous beast, yet was so far from having any thing of its poisonous nature, that on the contrary all those who had been bitten by real serpents, were immediately healed by looking up towards this image: So the Son of Man, being made in the likeness of sinful flesh, yet having really no sin in him, shall be lifted up on the cross; that, by the power of his death, sinful men believ-

† Thus Jesus often speaks of himself in the third person.

ing in him, and being enabled to conquer and forsake their sins, may obtain remission of sin, and everlasting life.

16. ¶ For the good and merciful God, the all-wise and compassionate Creator of all things, pitying the miserable and undone condition, into which mankind had plunged themselves by sin, merely of his own infinite bounty and tenderness, when there was no other hopes of their recovery, vouchsafed to send into the world his beloved and only begotten Son, to reveal his will to them more clearly, to give himself a sacrifice and propitiation for their past sins, and to purchase a new covenant of salvation for them, upon the gracious terms of faith, repentance, and sincere endeavours of obedience for the future.

17. Such, indeed, is the wickedness with which the world is overwhelmed, that men might justly expect the appearance of the Son of God upon earth, should be only for their condemnation. But, on the contrary, the design of God in sending his Son into the world, was not to execute vengeance upon men, but to reclaim them from their sins, that they might consequently be delivered from the punishment thereof, and become capable of happiness and eternal life.

18. Whosoever, therefore, believeth on the Son of God, embracing his doctrine, and obeying his most just and easy commands, shall certainly escape the punishment of sin, and obtain the reward of everlasting life. But then, on the contrary, this being the last and most gracious offer of mercy, that God will ever make to sinful men, whosoever wilfully and finally rejects this

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And

great salvation, abusing the mercy and patience of God, and despising the largest means of grace, shall fall under a double condemnation, without remedy, and without excuse; because he obstinately withstands the greatest evidences of truth, and the most gracious terms of salvation, that were ever proposed to mankind, in this last and standing revelation which God makes by his own Son.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

19. Here, then, is the great aggravation of the sins of men, and that which will be the occasion of the heaviest and severest sentence of condemnation passing upon them; that having sufficient evidence and means of conviction afforded them, sufficient knowledge of the truth, and powerful assistance to obey it, so that they cannot plead ignorance or inability; yet for want of an honest mind, and only because they will not part with their beloved lusts and vices, they wilfully shut their eyes against the light of divine truth, and obstinately reject the most holy doctrine of the Son of God, merely because it is inconsistent with their wicked lives.

20 For every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.

20. For wicked men, who are resolved not to forsake their vices, hate and avoid that knowledge, and will not consider those arguments, which would convince them and make them ashamed of the folly of their doings; and can withstand the plainest and most evident truths, rather than be persuaded to reform their lives.

21 But he that doth the truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

21. But honest and sincere men, who are always disposed to do whatever they shall know to be the will of God, are willing and desirous to receive instruction and information, and have their minds

minds always open to entertain and embrace the truth upon just evidence and conviction ; not having accustomed themselves obstinately to any practices which they are ashamed to have examined and tried by the light, or which they are unwilling to correct and amend.

22. ¶ After these things, Jesus having, by his preaching and miracles, converted many that were present at the feast of the passover, so that the number of his disciples was much increased, he retired with them from Jerusalem into the neighbouring country of Judea; and there, * by the ministry of these first disciples, he baptized and received into his company many others, who were likewise convinced by his works and doctrine, that he was the true Messiah, and professed their belief in his name.

23. Now John the Baptist, notwithstanding Jesus's beginning to show himself, continued still baptizing and preaching repentance as formerly, to prepare men more and more, to receive what Jesus was to teach them. Only, for the convenience of having greater plenty of water he was removed from Bethabara to Enon near Salim.

24. John the Baptist, I say, continued still baptizing, as formerly. For all the actions of Jesus hitherto related, were done before the time of John's being put in prison by Herod.

25. † Jesus, therefore, and John, baptizing and making disciples each at the same time, there arose upon this occasion a dispute between the Jews and some of John Baptist's disciples, about the || *use and efficacy of their Master's baptism*. For, said the Jews, here is another person that baptizes and makes

22 ¶ After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized.

23 ¶ And John also was baptizing in Enon, near to Salim, because there was much water there, and they came and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews, about purifying.

26 And

* Chap.
iv. 2.

† See chap.
iv. ver. 2.
¶ This
seems to be
the true
meaning of
the word
κατακρίσεις
in this
place.

disciples as well as John; and John does not seem to oppose him, or to be displeased at him for it. If this be not an argument against the use and benefit of being baptized at all; at least to what purpose is it that we are baptized by John, if his baptism be not of sufficient validity to PURIFY us, but we must still receive another baptism.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to him.

26. The disciples of John, not able to answer this objection, because they did not yet rightly understand the nature and design of his office, and its subserviency to the ministry of Jesus, though they had often heard him declare it; came to their master, and said: Sir, the person whom you baptized some time ago on the other side of Jordan, and of whom you then gave so great a character, has since taken upon him your work of baptizing; and disciples come in even faster to him, and his reputation grows greater than yours. This makes men doubt concerning the validity and sufficiency of your baptism, since you yourself seem not to oppose him, and we cannot tell which way to vindicate you, and show the reasonableness of your proceedings.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

27. John replied, Ye are much mistaken, if ye think that I aim at such honour and esteem, as not to bear the glory and submit to the authority of a superior. No: Ye are in a great error; not considering the nature and design of my ministry, which, I have often plainly and freely told you, was only subordinate and preparatory to a greater and more excellent institution. What God appointed and commissioned me to do, That I have endeavoured fully and faithfully to perform: I have foretold men of the coming of the Messiah; I

have exhorted them to repentance, and warned them of the danger of delaying it; I have declared the approach of the kingdom of God; and I have baptized with water, as a sign and as an obligation to that holy disposition of heart and mind, whereby men must be fitted for the baptism of the Spirit. But I cannot exceed my commission, nor pretend to have more power and authority than God has given me. Since, therefore, my ministry was designed, as I have already told you, not to *prevent* the appearance of Christ, but only to *prepare* men for it; far be it from me to envy the glory due to *Him only* who came immediately from heaven; much less that I should *oppose* him, who am myself, as well as you, in expectation of salvation from him.

28. Ye yourselves remember and can bear me witness, that I never pretended myself to be the Messiah; but that, when the Jews sent messengers to inquire who I was, I freely and plainly confessed to them that I was not the Christ, but only his fore-runner to prepare and provide against his coming.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

* This and part of the 31st verse, are Dr. Claget's Paraphrase.

29. * The bride belongeth to the bridegroom only; and his friend, who served him all he could to gain her for him, must not pretend to the right which the bridegroom has in her. But if he be a true friend, he will wait with some patience till the bridegroom assureth him that the last interview has been successful: and then all this friend's part, is only to rejoice in the success. *Thus* all that I have done, has been to prepare the nation of the Jews for the coming of their Messiah, who is their true head and husband. And upon his appearance I pretend to no authority over you; but

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegrooms voice: this my joy therefore is fulfilled.

30 He

30 He must increase, but I *must* decrease.

31 He that cometh from above, is above all: he that is of the earth, is earthly, and speaketh of the earth: he that cometh from heaven, is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

deliver you over to him, with great joy to hear you tell me, that there are already so many who are willing to be governed by him.

30. The design of my preaching and baptizing, was only to notify his coming to the world; which having done, I now most gladly give place to him. From henceforth the number of his followers will daily increase, and mine will decrease, and so it ought to be.

31. He that cometh from above, as Christ * only came, is greater than I am, * Ver. 13. or than all the prophets, not excepting even Moses himself. For though they that are descended of earthly parents only, can speak indeed from principles of natural reason, [or by revelation according to such certain degrees of the Spirit, as God is pleased to communicate to them:] Yet they have so little of supernatural knowledge, in comparison to the fulness thereof in him; their doctrines are so earthly, in comparison to those revelations of God's hidden counsels, which he brings along with him from heaven; that for this reason, as well as for the excellency of his person, he is to be infinitely preferred before all.

32. We receive small proportions of heavenly knowledge, according to the narrow capacity of our nature; and preach it, according to the measure of God's revelations to us, and the limits of our commission. But the things which *He* teaches, he not only knows certainly and infallibly to be true; but also understands them thoroughly by his own divine knowledge, coming himself immediately from God, having in himself the fulness of all perfections, and

revealing things according to his own good pleasure. Wherefore, whereas *ye* are apt to envy him, and be displeased at his having so many followers; I on the contrary am sorry, with much greater reason, that there are not more persons so well disposed, as to embrace his most Holy Gospel, which contains the only means of eternal life and happiness.

33 For the testimonies, wherewith he proves his power and authority, are so evident and undeniable to all unprejudiced minds, that believing in him, is only acting according to the most manifest principles of reason, and declaring a firm persuasion that God who is the author and fountain of all truth, is himself faithful and true, and will not impose delusions upon men. And the *doctrine* also that he teaches, is such, that, embracing it, is indeed receiving only the doctrine of God himself.

34 Not only his wonderful and extraordinary *works*, I say, are the testimonies and demonstration of his authority; but even his *doctrine* in itself appears to be most heavenly and *divine*. For as he came properly from heaven, in such a manner as no prophet ever did; so he also speaks the words of God in such a manner, as no other ever did; not having supernatural endowments conferred upon him in a limited measure as the prophets had; but possessing all knowledge and all perfections absolutely in himself: So that he is entirely to be believed with a hearty and firm faith, in whatsoever he delivers.

35 In sum; God the Father hath given him all power and dominion, and made him head over all things to the church. So that by the laws of his religion, men must govern and direct

33 He that hath received his testimony, hath set to his seal, that God is true,

34 For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

35 The Father loveth the Son, and hath given all things into his hand.

36 He

their lives; by him they must be judged; and according to their obedience, or disobedience to his commands, they must be decreed by him to eternal life or punishment.

36 He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.

36. So that here is a plain account of the conditions upon which mens everlasting state will depend. He that believes on the Son of God, embracing his doctrine, and obeying his commands, shall inherit eternal life; but he that obstinately rejects, or impenitently disobeys, that great and standing revelation of the divine will, and those last gracious offers of mercy and salvation upon the easy conditions of faith and repentance, which God makes to mankind by his Son, and which he enables them to perform by his Spirit; shall fall under the final and eternal wrath of God.

C H A P. IV.

Jesus's Discourse with the Woman of Samaria, ver. 1. The Nature and Design of Christianity, ver. 23, 24. The Samaritans believe on Jesus, ver. 39. He heals a Nobleman's Son, ver. 46.

1 **W**HEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John.

2 (Though Jesus himself baptized not, but his disciples)

3 He left Judea, and departed again into Galilee.

1, 2 & 3. **A**FTER these things, Jesus knowing that the Pharisees and council of the Jews at Jerusalem had received information of his making and baptizing disciples, and that in greater numbers than John the Baptist had done; [though Jesus did not baptize with his own hands, but only by the ministry of his disciples;] Jesus, I say, knowing that the Pharisees were informed of all that he did, and that they hated him, and were exasperated against him more than against John the

Baptist, both because of his doctrine and the number of his disciples, and also the meanness of his parentage; and that they were contriving mischief against him; he retired out of Judea, to avoid their present malicious designs, because his time of suffering was not yet come; and returned into Galilee.

4. Now in his way from Judea to Galilee, it was necessary to pass through part of the land of Samaria; (which was a country inhabited by a mixed people professing to observe the law of Moses, and pretending to be descended from the patriarchs; but who at the same time mingled many of their own superstitions with the Jewish religion, and were at great hatred and enmity with the Jews.

5. Jesus therefore, in his passage through this country, came to a city called Sichar, near the piece of ground which Jacob on his death-bed gave for an * inheritance to his son Joseph.

6. And there being a little without the town a fountain of water, called Jacob's well, being supposed to have been digged by that patriarch; Jesus, weary and thirsty after his long walk, sat down by the side of the well; and it was about † six o'clock in the evening.

7. Now as Jesus sat by the well, there came out of the town a Samaritan woman to draw water. And Jesus, designing to enter into discourse with her, that he might have an opportunity of manifesting himself to her, and after by her means to all the inhabitants of Sichar, desired her to give him some water to drink.

8. (This was in the absence of the disciples, who were gone into the town to buy provisions.)

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sichar, near to the parcel of ground that Jacob gave to his son Joseph.

9 Now Jacobs well was there. Jesus therefore being wearied with his journey, sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 For his disciples were gone away unto the city to buy meat.

9 Then

* Gen. xlviii. 22.
Josh. xxiv. 52.

† See note on Chap. i. ver. 39.

9 Then saith the woman of Samaria unto him, How is it that thou being a Jew, asketh drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water.

9 The woman knowing Jesus by his speech and garb to be a Jew, and not a Samaritan, replied: Sir, how come you, who are a Jew, to ask a kindness of me, who am a Samaritan? [** For the Jews and Samaritans were at such irreconcilable enmity one against the other upon account of their difference in religion, that though they would indeed in case of necessity † buy or sell and traffic one with another, as they would also with heathens and foreigners; yet they would not entertain the least friendship, neither do they receive any act of civility one from another.*]

10. Jesus answered her, If you were sensible what an opportunity the good providence of God now puts into your hands, of receiving the greatest blessing that ever was offered you; and if you knew who the person was that asks you to give him a little water to drink; you would, instead of denying me so small a kindness, immediately have begged of me, and I would have given you living water. [Meaning by an easy figure taken from the occasion of their discoursing together], the doctrine of salvation contained in the gospel now about to be preached by him, which [more truly refreshes a well-disposed soul, than water does a dry and thirsty body.]

11. The woman not understanding the metaphor, but imagining that Jesus spake of real water, replied, Sir, I understand not what you intend. If your meaning be, that you would have given me fresh springing water out of this well, how could you have done that? For I do not see that you have any thing, to draw it out of this deep well with; or if you had, why then did you ask me to draw some for you?

** The same words, not of the woman, but of the Evangelist
† See ver. 8.*

12. But if you mean that you could have directed me to some other well, that affords better water than this, I am no less at a loss to apprehend how that can be. Our father Jacob, I am sure, looked upon this to be the best in the country; drinking of it himself, with his whole family, and all his cattle: And I suppose you will not pretend to be a skilfuller person, or a greater and holier man than he was.

13. & 14. Jesus answered her, I do not speak of this or any other common water, which by satisfying for the present a bodily thirst that will quickly return again, serves only to prolong a transitory and uncertain life in this frail and mortal state; but the water which I have to give, is such, that whosoever drinks it, shall never thirst more; but it shall be in him a never failing fountain of comfort and satisfaction, and shall preserve and exalt him to immortality and eternal life, where he shall never more be troubled with these bodily wants and low appetites, which in the present state give men such continual pain and uneasiness. [This Jesus said, opening and explaining the metaphor to the woman by degrees, according to the usual figurative way of teaching among the Jews; so that by a little attention and consideration, she might easily have perceived, that Jesus by living water meant the spiritual doctrine of life and salvation.]

15. But the woman still understanding him in a gross sense, as if he had spoken of natural and common water, replied; Sir, I beseech you, give me some of this extraordinary water, that I may never thirst any more, or be forced to take the pains to come this far constantly to fetch it.

12 Art thou greater than our father Jacob which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water springing up to everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands, and he whom thou now hast is not thy husband; in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship

16. Jesus, before he explained the matter further, thought it now a fit occasion to discover himself to her. And accordingly, understanding perfectly the woman's circumstance by his divine knowledge, he took the following method of manifesting to her his knowledge and power. He bid her go home and call her husband, and come again to him.

17. & 18. The woman said; Sir, I have no husband. Jesus answered, You say true, you have not now any husband: You have formerly indeed had five husbands successively; but he whom you now live with, is * not your lawful husband; herein indeed you confess the truth.

19. The woman perceiving that Jesus, though a Jew and a stranger, who could not in the ordinary course of things have heard any thing of her, yet knew all her private concerns and evil conversation in secret, replied, Sir, I am convinced by your miraculous knowledge of my affairs, that you are a prophet.

20. And because you are so, I desire your opinion in the great question between us and the Jews concerning the truth of our religion. We the Samaritans contend, that mount Gerazim here, whereon our temple is built, is the place where God ought to be worshipped with offerings and sacrifices; Abraham and Jacob having built altars here, and so this being a more ancient place for sacrifice, than even Jerusalem itself. On the contrary, the Jews eagerly contend, that Jerusalem is the only place, in which God has chosen to record his name, and to have sacrifices offered to him; and they abhor and detest our worship,

* Grotius conjectures that, being illegally separated from her last husband by an unjust divorce, she nevertheless presumed to live with another man.

as superstitious and erroneous, because it is performed in a place and manner somewhat different from theirs. Now you being a prophet, I desire you would inform me whether our place of worship is not as holy as theirs, and our worship as true and acceptable to God.

* The four next verses are Dr. Claget's Paraphrase.

22 * Jesus answered her: There is the less reason to trouble yourselves about this dispute now, inasmuch as the occasion of it will be removed in a little time. For the sacrifices which are offered either in Jerusalem or Gerazim, shall ere long cease forever; and the temples themselves shall be destroyed; and so the privilege about which you contend will be taken from you both.

† 2 Kings xvii. 26.

22. Nevertheless to satisfy your present question, I must tell you, that Jerusalem is the place which God hath appointed for burnt-offerings and sacrifices. As for you Samaritans; when your ancestors came first into this land, they neither knew the manner of God's worship, nor him to be the true God, but took him for some † petty god of this particular country. And though at length you have gained by your neighbourhood to the Jews, some better information than your ancestors for a long time had, you are yet, in both respects, very ignorant. But the Jews have all along had abundantly sufficient means of knowing both whom they worship, and how to do it. For God hath honoured Jerusalem, by raising his prophets from amongst them, and never amongst you Samaritans; so that you have no other means of knowing his particular revelations, but by them. And moreover, according to the promises made to the fathers, of their lineage the Saviour of the world was to come; by

21 Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit, and they that worship him, must worship him in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee, am he,

whom God intended to give a more complete revelation of his will, than ever yet was made.

23. But what you are most concerned to observe, is this; that hereafter neither shall the worship of God be confined to one place, nor shall it stand at all in sacrifices and burnt-offerings; but they only shall be accounted the true worshippers, who in what place soever they are, give their hearts and souls entirely to God, to love and obey him in all things. For that is the worship which was always most acceptable to the Father, and that doctrine is already begun to be published, by which so great a reformation is to be made.

24. Do not wonder at this. For God is a mind free from all mixture of matter, and infinite in all the perfections of a spiritual nature, in understanding freedom and goodness. And they who call upon him with minds purified from lusts and malice, and from all inordinate affections; these, I say, worship God so as to do him the most substantial and real honour, because this worship is agreeable to the nature of God; it being the devotion of the reasonable or spiritual part of their own nature, in which alone they are like to God.

25. The woman neither fully satisfied with this answer, nor yet having any thing material to say against it, replied, Sir, I am not capable of debating with you upon this difficult subject; but we expect the Messiah to appear shortly; and when he comes, he will remove all our doubts, and declare the will of God to us plainly and clearly.

26. Jesus, seeing the woman by this time well prepared to be instructed in the principal point of all, which was his

his being himself the Christ ; answered her again, saying : Do you expect that the Messiah will shortly appear ; and that he will clear all your difficulties ; know then that the Messiah, whom you expect, is already come ; and that you have an opportunity of seeing and conversing with him : For I, whom you now talk with, am he.

27. [Hereupon the disciples, who had been all this time in the town to buy provisions, came back ; and were amazed to find Jesus talking with a woman, especially she being a Samaritan. Nevertheless, such was the reverence and respect they bare their master, that they durst not interrupt his discourse, nor ask him what he wanted, or upon what occasion he talked with her.]

28. The woman, hearing Jesus profess himself to be the Messiah ; and being convinced, by his having before told her several secret actions of her own life, that he really was so ; and knowing what earnest expectations her fellow-citizens had, of the Messiah's appearing ; she set down her water-pitcher immediately, and, forgetting or slighting the business she came about, ran into the town with great joy, to tell her acquaintance what had happened unto her, and how strange a discovery she had made.

29. And she said, I have found a most extraordinary person ; one who, though a stranger, and whom I had never seen before, yet by a very wonderful and divine knowledge, has told me all the secret passages of my life. I am fully persuaded, he is the expected Messiah. However, believe not me ; come yourselves, and see, and be convinced by his own discourses and works, how extraordinary a person he is.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman : yet no man said, What seekest thou ? or, Why talkest thou with her.

28 The woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did : is not this the Christ ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

30. Upon this report of the woman, the people gathered together, and came out of the town in great numbers, to see and talk with Jesus.

31. Now in the mean time, while the woman was gone into the town, and before the people came out, the disciples brought to Jesus the meat they had bought, and desired him to eat, saying; Lord, you must needs be very weary and hungry after your long walk. We pray you, take some refreshment before you go any further.

32. Jesus, intent upon his work of bringing sinners to repentance, replied: Do not disturb me now; I have other meat to eat, which you are not aware of; meaning in a figurative sense, the satisfaction that he received in his own mind from the conversion of the Samaritans, which he had begun, and was then labouring to accomplish.

33. The disciples not understanding this his meaning, but thinking that he spake literally of ordinary meat and drink, and not daring to ask him about it, said one to another; Has any body brought him any meat privately, while we were gone into the city to buy?

34. Jesus answered: No, I do not speak of meat in the literal sense; but this I say, that I esteem it my meat and drink, the most necessary work of my life, and the greatest pleasure and satisfaction of my mind, even a much greater pleasure than satisfying the natural appetites and wants of the body, to do the work for which I was sent into the world; that is, to teach men that it is my Father's will, that by faith in me, and by sincere repentance, they should be brought to salvation.

35. And

35. [And pointing towards the people that were come out of the city towards him, and began by this time to be in fight, he said,] Look here, what a fair opportunity is offered to us at this time of carrying on this great work ; and can we do otherwise than rejoice at so great and *near* a prospect of success ; the husbandman supports himself under the labour of plowing and sowing, with a *distant* hope of harvest after four months to come : But see, our harvest is *just at hand*, and *ready to be reaped* ; a great company of Samaritans coming prepared with honest minds to hear and embrace the doctrine of salvation. The converting such men as these, is the great *work* and *pleasure* of my life ; and in this work it is that I intend to employ you ; and ye must prefer it, as I now do, before all temporal satisfactions and advantages whatsoever.

* The three following verses are Dr. Claget's paraphrase.

36. * Now for labouring in this work, you shall be largely rewarded by the Lord of the harvest, not only in the wages you shall receive *for yourselves*, but also by the inexpressible satisfaction of having gathered *so many men* into the kingdom of heaven, as you do. And this happiness will be so much the greater, because in the life to come you shall all meet together, both you that are to labour for the conversion of mankind, and those that have already taken pains before you to prepare them for it ; and shall all rejoice for ever in the good which by your means God has done amongst men.

37. For you must know, that others before you, have been greatly instrumental to make way for the success of your labours, by preparing the world to receive the doctrine of salvation.

35 Say not ye, There are yet four months and *then* cometh harvest? behold I say unto you, Lift up your eyes, and look on the fields : for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal : that both he that soweth, and he that reapeth, may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent

[And especially my own preaching beforehand, will make your labour easy.] So that herein is that saying true: One soweth and another reapeth.

38 I sent you to reap that whereon ye belted no labour: other men laboured, and ye are entred into their labours.

38. This therefore I tell you for your encouragement, that when I send you to preach the gospel, you will be gladly received by all those who, by the writings of the prophets, and the labours of other good men that have been in the world, and principally by my own preaching before you, are disposed to faith and piety. And it is so great a matter to be prepared for the gospel by an honest and pious disposition, that when you have to do with such, you will find the work is more than half done to your hands; so that other men laboured, and ye are entered into their labours. [With these, and other such like discourses, did Jesus at that time encourage his disciples to begin their ministry.]

39 ¶ And many of the Samaritans of that city believed on him, for the saying of the woman, which testified he told me all that ever I did.

39. But to return to the history of the Samaritans. The woman having reported in the city, that Jesus, by a miraculous knowledge, had told her the secret actions of her life; many of the inhabitants, upon this first account that the woman gave of his wonderful and divine perfections, were inclined to believe on him.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

40. And coming out to him themselves in great multitudes, and seeing and talking with him, they were more fully confirmed in their belief that he was indeed the expected Messiah. And they desired him to go into their city, and continue with them some time, that he might instruct them in his doctrine more largely and particularly. And he went in, and tarried there two days.

41. And

41. And many others, besides those who were at first moved by the woman's account; when they heard him themselves, were convinced, and believed on him.

42. And even those who *did* at first believe upon the woman's testimony; afterwards, when they had had time to hear his own discourses at large, were so much more surpris'd with the excellency of his doctrine, and the evidence of his authority which he himself showed them; that they said to the woman, We believe now, not upon the credit of what you reported; but we ourselves have heard such holy and wise and gracious discourses from his own mouth, that we are fully satisfied, he is indeed the Christ, the Saviour of the world.

43. ¶ Now after two days, when Jesus departed from Sichar, he went into the country of Galilee.

44. Nevertheless * he avoided therein the town of Nazareth, the particular place of his own education; because, *as he himself testified* a prophet or preacher of true religion is no where likely to be so little esteemed, as in his own country, among his own kinsmen and acquaintance, who know his family and education, and are apt to judge of him, not by his real excellencies and true worth, but by outward respects and worldly considerations; by the quality of his family, and by the condition and

41 And many more believed, because of his own word:

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee:

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then

* This seems the most probable interpretation, because St. Matthew relates the like, Matt. iv. 13. But if this be not satisfactory, the verse may be otherwise paraphrased thus: *And he did not go thither [into Galilee] sooner, because, as he himself testified, &c.*

circumstances of his relations, and are grieved with envy to see any one esteemed above themselves, though never so deservedly.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast; for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders ye will not believe.

45. Going, therefore, into the *other* parts of Galilee, the inhabitants of that country entertained him willingly, having seen and been affected with the miracles that he had worked at Jerusalem during the feast of the passover. For the Galileans, as well as other Jews, went up to Jerusalem constantly at the time of the feast.

46. Jesus, I say, being willingly entertained by the inhabitants of Galilee, who were of good and teachable dispositions, travelled through that country. And among other places, he came at length to Cana, where he had * formerly turned Chap. ii. water into wine. And there was in that place a certain nobleman, one of Herod's court, who had a son sick at Capernaum.

47. This man, moved by the fame of the miracles that Jesus had worked at Jerusalem, and hearing that Jesus was now retired out of Judea into Galilee, came as far as from Capernaum to Cana to find him out; and when he saw him, he fell down before him, and intreated him to go with him to Capernaum, and heal his son, who was sick of a desperate disease, and given over by the physicians.

48. Jesus answered him: Ye Jews follow me, in hopes of seeing signs and wonders; and nothing but the most astonishing miracles will convince or work upon you. The excellency and holiness of my doctrine ye regard not, nor are moved by it at all to become wise and good.

49. The nobleman, not discouraged by this gentle reproof, but being very solicitous, and full of tender concern for his son, whose case he thought could not bear any delay, replied : Sir, I beseech you make haste ; otherwise I am afraid my son will be dead before you can get to him.

50. Jesus, pleased with the man's faith, and yet pitying his weakness, that he should think Jesus could heal his son near hand, and not at a distance, said, There is no need of my going ; I can heal your son here, as well as if I was with him. Go home ; your son now, at the time of my speaking these words, is recovered. With which answer the man went away well satisfied, believing that what Jesus told him would come to pass.

51. Now as he was upon the road, going home to Capernaum, with this hope and confidence of seeing Jesus's promise effected, some of his servants met him, and told him that his son was recovered.

52. Then he inquired of them, what time his son began to grow better. And they told him, that he did not begin to amend by degrees, but recovered entirely all at once, *yesterday* * *about seven o'clock*, and that his strength and spirits were restored to him in an instant.

* See note on chap. i. v. 39.

53. Whereupon the nobleman, finding that their account agreed exactly with the *very time* at which Jesus told him his son was recovered, believed in Jesus, that he was indeed the Messiah ; and he and his whole family, convinced by so plain an evidence of Jesus's divine knowledge and power, professed themselves his disciples from that time forward.

49 The nobleman faith unto him, Sir, come down ere my child die.

50 Jesus faith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then inquired he of them the hour, when he began to amend ; and they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth ; and himself believed, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

54. This was the second miracle, that Jesus worked in Galilee, after his coming out of Judea.

CH A P. V.

Jesus heals a Man that had been lame eight and thirty Years, ver. 1. Moral Duties to be preferred before Ceremonial, ver. 17. Jesus proved to be the Messiah. by his Doctrine and Works, ver. 19. 30. By the Testimony of John Baptist, ver. 31. and of God the Father, ver. 37. and of the Scriptures, ver. 39. Vice and Worldly-mindedness the cause of Infidelity, ver. 40.

1 **A**FTER this there was a feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue, Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water:

1. **A**FTER these things, Jesus returned again to Jerusalem, at the next * feast of the Jews, according to custom.

2. And there he made known again his power and goodness by an extraordinary miracle upon the following occasion. There was in the city, near the Sheep-gate, a pool of water, with five galleries adjoining to it, called by the Jews in their language Bethesda, that is to say, *the House of Mercy*.

3. In these galleries there lay continually a great number of diseased persons, blind and lame men, and such as had any part of their body shrunk or withered, waiting for a certain moving or troubling of the water.

4. For it had been observed of late years, that at some particular times, the waters were visibly moved or troubled; and it was found by experience,

* Pentecost, as some think; or, as others, the Passover.

that immediately thereupon, they had a healing virtue communicated to them. Wherefore this moving or troubling of the water, was ascribed to the operation of an angel. Yet this healing virtue extended no further, than only to cure the first person that stepped in, after the moving of the waters; and him it cured, how great and deplorable, or of how long standing soever his disease was.

5. Now among the diseased persons that lay in the aforefaid galleries, ready to strive each of them to get in first after the troubling of the water, there was one very poor man, that had been lame no less than thirty and eight years.

6. Jesus seeing this man, and knowing that he had lain there a long time in hopes of a cure, and was a most suitable object of his compassion, went to him. And that, by giving the man an opportunity of declaring his case before the people, he might make both the miracle itself the more conspicuous, and also the reason of his working it upon this particular person the more evident, he asked the man, saying, Are you desirous to be cured of this disease?

7. The man, not understanding what Jesus intended to do, but hoping to be assisted by him to get into the water in time, replied: Sir, I have lain here a great while, in hopes of a cure; but being very weak, and having nobody to help me in, when first the water is troubled, some other person always steps in before me, and I am disappointed.

whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the Sabbath-day; it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed and walk?

8. Then said Jesus to him, Rise up, your disease is removed, and your strength perfectly restored. And *that the completeness of the cure might be the more evident and undeniable, to all that beheld it*, he bid him, moreover, take up his bed, and walk home.

9. At which words of Jesus, the man was entirely healed in an instant; so that he, who before was not able to stand or move himself at all, now walked strongly, and carried his bed with him. And it happened to be upon the Sabbath day when Jesus performed this wonderful cure.

10. Some of the chief of the Jews, therefore, when they saw the man carrying his bed, rebuked him, saying, Do you not know it is the Sabbath day, at which time it is not lawful for you to carry any burden?

11. The man answered: I know that our teachers inform us, it is unlawful to carry any burden on the Sabbath day, but he that healed me in an instant, and with only a word speaking, and therefore I suppose must needs be some extraordinary prophet, commanded me to do it; and his commandment, I thought, was sufficient authority to excuse me in what I do.

12. The Jews, suspecting that this was Jesus's doing, and angry that any part of the law relating to ceremonious worship, should be thought of less absolute and indispensable necessity, than any even the greatest work of mercy and charity, said to the man, Tell us then, who the person is, that has presumed to put you upon this unlawful action of breaking the Sabbath.

13. The man, having never seen Jesus before, did not know who he was ; and there being a great crowd of people at the place where the cure was worked, Jesus had conveyed himself away privately ; so that the man, neither knowing his name, nor the place of his abode, could not direct the Jews where they should find him.

14. Upon this, therefore, the Jews let the man go. After which, he, having carried home his bed, went to the temple to return God thanks for his cure. And there Jesus meeting him, spake to him again, saying : You have now, by the mercy of God, been delivered from one great evil ; let this be a warning to you, never to fall into wilful sin any more, lest God be provoked by your ungratefulness, and abuse of his mercy, to inflict some severer judgment upon you.

15. The man, knowing now, by his speaking to him the second time, who Jesus was, and thinking himself bound in gratitude to give his benefactor the honour of the miracle he had worked for his sake, went and told the rulers of the Jews, that it was Jesus who had performed this extraordinary cure.

16. The Jews, not attending at all to the greatness of the miracle, which was the demonstration of Jesus's power and authority, but insisting only upon the thing's being done on the Sabbath day, went forthwith, and charged him with profane violation of the Sabbath, resolving to accuse him publicly, and bring him to capital punishment, for impiety and open Sabbath-breaking.

13. And he that was healed, wist not who it was ; for Jesus had conveyed himself away, a multitude being in *that* place.

14. Afterward Jesus finding him in the temple, and said unto him, Behold, thou art made whole : sin no more, lest a worse thing come unto thee,

15. The man departed, and told the Jews that it was Jesus which had made him whole.

16. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath-day.

17 But Jesus answered them, My Father worketh hitherto, and I work.

17. But Jesus answered their malicious and superstitious charge, saying: As God my Father, whom ye pretend to serve and to worship, though he instituted indeed the Sabbath, in memory of his ceasing from his work of *creation*, yet continues at all times and seasons to preserve and govern, and *do good to his creatures*; so I also, who come down from him, and act by his power and commission, have sufficient authority to do acts of kindness and mercy to men at all times, without subjecting myself to your ritual and ceremonial observances, which ought most justly to give place to the eternal laws of God, to the exercise of mercy, piety, and charity; being never any further profitable than they can be subservient to these great ends.

18 Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also, that God was his Father, making himself equal with God.

18. At this answer, the Jews, far from being satisfied with the reason and plainness of it, resolved so much the more eagerly and fiercely, that they would destroy him, being now doubly enraged against him, not only because he had neglected their strict and superstitious observance of the Sabbath, but also, and more especially, because he had vindicated his so doing, by declaring himself to be *the Son of God*, and thereby assuming to himself a power and authority truly and really divine; which was in effect utterly to take away *their* power and authority in religious matters, whereinfoever *his* doctrine was contrary to it.

19 Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father

19. They accused him therefore with great vehemence, both of impiety in breaking the Sabbath, and of blasphemously equalling himself with God. But Jesus answered them again, saying, The

things which I do and teach, are both agreeable to the nature and will of God my Father, and also performed by his immediate commission and authority. I do nothing in opposition to his eternal and divine laws; but every thing in imitation of him, and by his direction and appointment, who is the All-wise Preserver, and the most merciful Benefactor of mankind, and has sent me into the world on purpose to promote the gracious designs of his mercy and goodness towards men.

20. Of this, the miraculous works which my Father has commissioned me to perform, and which are undeniable tokens of his love to me, ought to be *sufficient* proofs and demonstrations to you. Some of these works ye have already seen, such as healing diseased persons, with barely a word speaking: But hereafter ye shall see much greater works than these, and more undeniable evidences of a divine Power; such as; though you will not be convinced by them, yet they shall astonish you, and you will not be able, with any pretence of reason, to gainsay them.

21. For instance; *raising the dead*, is one of the most convincing and undeniable arguments of a Divine Power that can be imagined. Now even this power also I have received of my Father: That as God the Father in time past did, whenever he thought fit so to manifest his almighty power, restore the dead to life; so now you may see that I also, whenever I shall judge it proper, for promoting the design for which I came into the world, have power to raise the dead likewise.

do: for what things soever he doth, these also doth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth; and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickneth them: even so the Son quickneth whom he will.

22 For the Father judgeth no man; but hath committed all judgment unto the Son.

23 That all men should honour the Son, even as they honour the Father, *He* that honoureth not the Son, honour-eth not the Father which hath sent him.

24 Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

22. And as I have power to give life, and bestow rewards upon my servants; so I have also power to punish, and execute judgment upon my enemies. For from henceforth, God the Father will judge no man, immediately by himself; but hath appointed his Son to be the sole Judge of men, who shall finally distribute rewards and punishments to them, according to their works.

23. * *All* which things plainly show, that it is the mind *and will* of God the Father, that the Son should be honoured with the same faith and obedience, which he requires to be paid to himself; *So that* he who honoureth not the Son [*by believing and obeying him,*] dishonoureth the Father, who hath sent him into the world, attested with undeniable evidences of a divine power and authority.

* The paraphrase on this verse is Dr. Clarke's.

24. Assuredly therefore I tell you, from henceforth, the doctrine which I preach, shall be the only rule of life, by which ye shall be judged; and according to your obedience or disobedience to which, ye shall be finally saved, or perish eternally. They who, with attentive and teachable dispositions, hear my word, and with well-disposed hearts, believing the testimonies which God gives concerning me, embrace my doctrine, and profess themselves my disciples, and with constancy and perseverance to the end, obey and practise the religion they profess; these, I say, and these only, shall inherit eternal life; and be removed, as the Israelites were out of Egypt into the promised land, from the condemnation of an unbelieving and unrighteous world (in which their sins without repentance, must have involved

involved them), into the everlasting happiness of the kingdom of God.

25. Verily, the time is just at hand, yea it is now already begun, when by the preaching of the doctrine of the Son of God, many who were *dead* in trespasses and sins, and falling into everlasting destruction, shall be called back to the inheritance of eternal life. And of this you shall see a visible and sensible representation, in my actual * raising several persons from the dead, and restoring them to life.

26. For, as God the Father is the supreme Governor of the world, and the absolute Disposer of Life, having all power absolutely and originally in himself; so he has committed to me the exercise of that mighty power, that I also may raise the dead, and bestow life on whomsoever I shall think worthy.

† Ver. 22.

† See note

on ver. 25.

27. And not only so; but he has moreover, as † I said, committed to me full power and authority, to ‡ judge and execute vengeance upon my enemies; because, being the Son of God, I condescended to become the Son of Man, for the redemption and salvation of all such as would believe and obey me.

28. & 29. Be not surprised at this, as if it were a strange thing I should have power, *in this present time*, to give life, or to take it away. This is a small

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself.

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves

* The raising of the dead in *this verse*, and the executing judgment in ver. 27, seem not to mean the general resurrection and judgment; but Christ's raising particular persons to life in the course of his ministry, and his executing temporal judgments upon the Jews. Because the resurrection and judgment mentioned in these verses, are in the 28th and 29th verses compared with, and opposed to, the general resurrection and judgment.

graves shall hear his voice.

29 And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

30 I can of mine own self do nothing : as I hear, I judge : and my judgment is just ; because I seek not mine own will, but the will of the Father which has sent me.

matter : I will tell you a far greater and more wonderful thing than this. *Hereafter* all mankind, even all that ever did or shall live, shall hear my voice at once, and be raised out of their graves, and shall stand before my judgment-seat, and give an account for all their works. And they that have sincerely repented of their sins, and believed and obeyed my gospel, shall be rewarded by me with eternal life ; and they that continuing impenitent, have obstinately rejected the gospel, or wilfully disobeyed it, shall be punished with everlasting destruction.

30. To return, therefore, to the subject of our present dispute, and to apply what has been said to the matters of your present accusation against me. Ye Jews * accuse me of profaneness in neglecting your ceremonious observances, and of blasphemy in making myself the Son of God, and assuming to myself a divine power and authority. To this accusation, † the sum of what I have answered, is this : That in all that I act or speak, I set not up for myself, or study my own glory, in derogation to the honour of God my Father ; but do every thing agreeably to his will, in conformity to his eternal and divine laws, and by his express commission and authority.

* See the paraphrase on ver. 18. and 19.

31. & 32.

† That this verse is a reassuming and returning to the head of the discourse, as it is here paraphrased, appears not only from the fitness of the sense, but also from the same words being repeated here, which began the discourse, ver. 19. The words at ver. 19. are *ἐδυνάται ὁ υἱὸς ποιῆσαι ἅπ' ἑαυτοῦ εἶδεν*, &c. The words here are, *ἡ δύναμις ἣν ποίω ἀπ' ἑμαυτοῦ οὐδὲν*, &c. Which I do not find any commentator has taken notice of.

31. & 32. Indeed, if I only said this, and barely affirmed it of myself, you might have some reason to suspect me; a man's own single testimony concerning himself, not being allowed by the law of your or any other nation. But I have another that bears witness of me, even John the Baptist, whose testimony ye cannot with any pretence of reason reject.

33. For ye had a great opinion and esteem of him. And when ye sent to him, by public authority, extraordinary messengers, men of credit and repute, to ask his opinion, not concerning me, but concerning himself, so that ye thought him worthy to be believed even in his own cause; ye know that he, unasked, and of his own accord, gave a clear and full testimony to the truth concerning me.

34. Yet it is not upon his, or any other human testimony, that I need to depend for the proof of my commission and authority. Only, because ye put me upon it, I am willing to argue in your own way, that I may by any means lead you to the acknowledgment of that truth, which is necessary for your salvation.

* The paraphrase on this verse is Dr. Clagett's.

35. * John was indeed a man illustrious amongst you, for great sanctity of life and purity of doctrine. His example was fit to enkindle in you the love of goodness, and his preaching to enlighten you with the knowledge of the truth. And for some time, [*till he came to bear witness concerning me*] you were strangely delighted, that after so long a ceasing of the prophetic spirit, God had sent such an eminent prophet among you.

31 If I bear witness of my self, my witness is not true.

32 ¶ There is another that beareth witness of me, and I know that the witness which he witnesseth of me, is true.

33 Ye sent unto John, and he bare witness unto the truth,

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

35 ¶ But

36 ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself which hath sent me, hath born witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 ¶ And ye have not his word abiding in you; for whom he hath sent, him ye believe not.

39 Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

36. But I have a greater and more undeniable testimony, than John the Baptist's. The miraculous works, as * I said, which my Father has commissioned me to do, some of which I have already begun to perform, and which I shall hereafter continue and finish; these are an unquestionable and divine testimony, a certain and sufficient evidence of my coming from God; being indeed the immediate declaration and testimony of God himself concerning me.

* See the paraphrase on vcr. 20.

37. & 38. Besides all which, God my Father has, moreover, in several other ways, *himself* born witness to me. Ye have not indeed ever *seen him visibly*, or *heard him speak*, (though the appearance of the Holy Ghost, and the voice from heaven at my baptism, amount to little less even than that); but in his law, and in his *prophets*, who wrote by the inspiration of his Holy Spirit, he has made many and ample declarations concerning me. Yet the word of God, and the declarations of his prophets, have made little or no impression upon your minds. And, therefore, though God has now sent you the person, whom all these plainly point at, yet ye believe him not.

39. Ye profess to search and examine the scriptures; why then do you not mind and observe carefully what they teach you? These ye cannot in reason refuse to appeal to; because ye yourselves profess to believe, that it is by them ye must be directed in the way to eternal life. Now these writings expressly prophecy of me, and direct you to me.

40. The truth therefore is, that the reason why ye will not believe on me, and embrace the conditions of eternal life, is not for want of sufficient means of conviction; but only because of your own inexcusable prejudices, wilful obstinacy, and incurable love and affection to the world.

41. & 42. All the things that I have alleged for myself, and all the proofs I have brought of my being sent from God, and all the doctrines which I teach, and the whole manner of my conversation, show plainly that I seek not vain-glorious ends, to make myself great in the world, and set up for the leader of a party; but only to promote the glory of God, and the salvation of men. But now, so far is this from recommending me to *you*, who are wholly governed by these carnal affections and worldly interests yourselves, and have no sincere love of God and religion, that, on the contrary, ye reject me chiefly for this very reason.

43. Ye reject me, I say, *principally for this very reason*, because I seek not temporal interests, neither set up myself as the head of a sect in the way of worldly pride and ambition, but preach to you plainly in the name of God my Father, to instruct you in the spiritual doctrine of salvation, to turn you from your sins, and in particular to take your affections off from this sinful world. For, if another should come, pretending himself to be the Messiah (though without any of that evidence of divine authority, which I have brought along with me), and should set up himself to be a great person, promising you for your service worldly power and dignity, and

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Fathers name, and ye receive me not: if another shall come in his own name, him ye will receive.

suffering you quietly to go on in your vices; him you would entertain and follow with all eagerness.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

44. Nay, and it is impossible indeed ye should act otherwise, so long as the ruling principle of your mind, is a vain and worldly desire of temporal greatness and honour, of flattery and the favour of men; without caring at all to approve yourselves in the sight of God, by that sincerity and honesty of heart, which he principally requires, and which will gain most praise from him, when it receives none from men. It is impossible, I say, while ye continue in this temper, seeking chiefly the applause of men, either that you *should* believe on me, or that ye *should* not be seduced to believe *impostors*.

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

45. Do not think, because I reprove you thus freely, that I mean to make myself a spy of your actions, and threaten to accuse you to the Father, from whom I profess to come. Alas! I shall not need to accuse you to the Father. For Moses himself, even he for whose law you profess to be so zealous, by whose law you hope to be saved, and in a pretended concern for whose honour you persecute me, as if I went about to destroy his law; even Moses, I say, in whom you put all your trust, will himself be your accuser at the great day.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

46. For if ye had indeed believed *him*, as ye pretend, and had diligently read and considered his writings, with an honest and sincere heart, ye must consequently have believed on *me*; since in his writings he plainly enough points at me, and gives testimony to me.

47. But

47. But if you will not let the writings of Moses convince you, which ye pretend to know and understand. so well, and which you are wont upon all occasions to magnify, how shall ye believe my words, against whom you conceive the greatest prejudice, for whom you have no reverence at all, and whom ye neither know, nor are willing to examine what authority I have?

47 But if ye believe not his writings, how shall ye believe my words?

C H A P. VI.

Jesus feeds a great Multitude with a few Loaves, ver. 5. Walks upon the Water, ver. 16. Men ought to be more solicitous about their eternal, than their temporal Life. ver. 27, 32. The Gospel fitted to convince sincere and teachable, not obstinate and incorrigible Men, ver. 37. Viciousness the Cause of Unbelief, ver. 43. In what Sense Jesus called himself the Bread of Life, ver. 51, 55.

1. **A**FTER these things, Jesus retired again into Galilee, and went into that part of the country, which is near the city of Tiberias, beyond the lake of Genesareth.

1 **A**FTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2. And a great many people who, had seen the miracles of healing, which he had worked in other places, followed him; some out of curiosity, to see more wonders; others to beg assistance for themselves or their friends, against incurable diseases; and others, with a desire to hear his doctrine.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3. Jesus therefore taught them many things, and healed as many of them as had any infirmity of body. And when he had done, he retired with his disciples to a neighbouring mountain in the desert, to pray and to refresh themselves.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And

4 And the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lift up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat ?

6 (And this he said to prove him : for himself knew what he would do.)

7 Philip answered him, Two hundred penny worth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peters brother, saith, unto him,

9 There is a lad here which hath five barley loaves, and two small fishes : but what are they among so many ?

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4. & 5. But the multitude observing whither he went, still followed him. And their number continually increasing, because several of the people, who were now hastening from all parts towards Jerusalem, by reason of an approaching passover, staid and joined themselves with the company, the disciples desired Jesus to make use of his authority, and send them away. But Jesus took pity on them ; and resolving to give them some refreshment before he dismissed them, he said to Philip : I am resolved not to send the multitude away fasting, because many of them come from far, and have been a long time here ; but how shall we do, to buy provisions for so great a number of people ?

6. [This Jesus said, not that he himself was at any loss what to do, but only to try his disciples faith, whether by the miracles they had already seen, they had learnt for the future to rely on his divine wisdom and power, in cases where all human means failed.]

7. Philip, not considering Jesus's power, nor apprehending that he had any design to feed the people miraculously, replied, All the money we have, is not sufficient to buy bread enough to give to every one of them so much as a taste.

8. & 9. But Andrew, Peter's brother, hearing when Jesus spake to Philip, and seeming to expect he would do something extraordinary, though he knew not what, said, There is indeed a little lad here, that has five loaves of bread and two small fishes ; but what these will do towards feeding so great a multitude, I cannot imagine.

Y

10. Then

10. Then Jesus bid the disciples cause the people sit down upon the ground, which was at that time full of grass. And they did so; not distrusting, though not yet fully foreseeing the event. And being set down in order in several companies, they by that means appeared to be in number about five thousand men.

11. Then Jesus taking the bread and fish in his hands, and having given thanks to God and blessed them, he brake the bread, and divided the fish, and gave it out to his disciples, bidding them distribute it among the multitude, and give to every one a piece of each: And they did so.

12. & 13. And so marvellously did the bread and fish increase, as it went through the disciples hands, that every one of that great company had as much as he desired to eat. And when they had done, Jesus bid the twelve disciples gather up the fragments, that nothing might be lost. And every one of them filled his basket with what was left; so that there remained twelve baskets full of broken food, after all the multitude had enough and were satisfied.

14. This was so sensibly evident and undeniable a miracle, that the multitude immediately hereupon concluded, that Jesus must needs be the Messiah, their Saviour and Deliverer, whom, according to the ancient prophecies, they expected was to appear in the world about this time.

15. They resolved, therefore, according to their false notion that the Messiah was to be a temporal prince, to take Jesus and proclaim him their king.

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above, unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth, that prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force

to

to make him a king, he departed again into a mountain himself alone.

16 And when even was now come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea towards Capernaum: and it was now dark, and Jesus was not come to them.

18 And the sea arose, by reason of a great wind that blew.

19 So when they had rowed about five and twenty, or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I, be not afraid.

21 Then they willingly received him into the ship, and immediately the ship, was

But Jesus, aware of their design, which was very contrary to the intent of his preaching and miracles, first sent away his disciples in a boat over the lake, lest they should join with the multitude in this their rash resolution; and then retired again to the mountain by himself alone to pray, designing to follow his disciples soon after, and overtake them before they were got to the other side of the lake.

16. & 17. Now it was just about the evening, when the disciples went down to the lake's side, and took boat to go over the water towards Capernaum; but before they had gone far, it grew very dark, and still Jesus came not to them.

18. The lake also became very rough, by reason of a strong contrary wind that blew against them; so that they thought themselves in great danger of being lost.

19. They were forced, therefore, to labour very hard with their oars; and yet it was a great deal after midnight before they had rowed about twenty-five or thirty furlongs. At which time, Jesus taking pity on them, came walking towards them on the water. But it being dark, and he seeming as if he would have passed by them, they did not know him, but, taking him for an apparition, were affrighted, and cried out.

20. & 21. Then discovering himself to them, he bid them not be afraid. And they took him in joyfully, believing that all danger was past, now he was with them. And the event was answerable to their expectation: For though they had before made so little

way in so long a time, yet now the boat arrived presently at the place where they intended to land.

22. 23. & 24. The next morning, some of the dispersed multitude, who remained still at the place where Jesus had fed them near the lake side, having seen the disciples take boat alone, without Jesus, and knowing that there was no other boat there at that time, wherein Jesus could have followed them; yet not being able to find Jesus on that side, they suspected that he was gone after his disciples some way or other, though they knew not how. Finding, therefore, some other boats, newly come from Tiberias that morning, they resolved to follow the disciples, in hopes to find Jesus with them on the other side of the lake.

* The paraphrase on the three following verses is extracted from Dr. Claget, from whom I have also taken several things in the remaining part of this chapter.

25. * And when they found him, they asked him by what wonderful means he got thither, seeing he went not over with his disciples; and there was no other boat left on the other side to transport him, besides those in which they themselves now came; and the way by land through Tiberias, was too far about to get thither in so short a time.

26. But Jesus, not caring to satisfy their needless curiosity, turned the discourse to things of greater moment, and answered them in this manner: I know, ye do not follow me for the true end of the miracles I work, which is, that ye might believe in me, and obtain everlasting life; but merely for the present temporal benefit ye hope to receive by them, as ye did yesterday, when ye eat of the loaves and were filled.

was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone:

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread after that the Lord had given thanks.)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them, and said, Verily, verily, I say unto you. Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour

27 Labour not for the meat which perissheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you; for him hath God the Father sealed.

28 Then said they unto him, What shall we do that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then that we may see and believe

27. But I had a further and much greater end in miraculously feeding your bodies, which, if you attend, I will now tell you. And that is to persuade you, not to be so solicitous and take so much pains for the nourishing a mortal *body*, and prolonging a life which will shortly end; as for that virtue and knowledge, which are the *food of souls*, and the means of living happily for ever, when this life shall be no more. It is for such things as these, that ye ought to follow *me*, whom God my Father, by the wonderful works which he has sent me to do for the relief of *mens bodies*, has demonstrated to be the person by whom he intends to convey these spiritual blessings to *their souls*.

28. The men, disgulted at this answer, which tended to draw them from the desire of temporal advantages to hearken to a refined and spiritual doctrine, replied, God has already given us a *law*, to direct us in the knowledge and practice of virtue; what can you teach us in this matter, more necessary or more acceptable to God?

29. Jesus answered, Yea, God hath sent his Son into the world, to reveal a better doctrine, and prescribe a holier life, than Moses did; and the work which you have to do, most acceptable to God, and necessary to your own salvation, is to believe on him whom God hath sent, to hear his doctrine, and obey his instructions.

30. The people prejudiced now against Jesus, from calling them off from the cares of this world to a heavenly life, and forgetting how they had extolled him the day before, for his late miracle;

answered, If you pretend to a higher and better doctrine than Moses taught, why do you not show us equal, if not greater, signs and wonders than he worked, that we may see them, and believe you for their sake? What do you perform answerable to such a singular faith, as you require of us?

31. It is true, you did indeed in our need give us bread to eat, making five loaves serve about five thousand of us, but what was this, to Moses's feeding our fathers in the desert, who were vastly a greater number; and that for no less than forty years together, and with manna also, which was not earthly food, such as we eat yesterday, but *bread from heaven*, as the scripture styles it. *Psal. lxxviii. 25?*

32. Jesus answered, Do you magnify *Moses* in opposition to *me*, for giving your fathers *bread from heaven*? I tell you, the *manna* which Moses caused to fall from the clouds, to sustain your fathers in this *short and mortal life*, is by no means to be compared with that *heavenly bread*, which God *now* sends you, truly and properly and in the most excellent sense, from the *highest heavens*, to sustain and nourish your souls unto *everlasting life and happiness*.

33. For the *true bread of God*, much more properly so called than the manna given by Moses; is * that *spiritual bread*,

thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh

* 'Ο καταβαινών ought not in this verse to be rendered (as it is by our translators) *he that cometh down*, but *that which cometh down*. As appeareth, both because the Jews still understand Jesus to speak literally of material and natural bread, ver. 34. and because it is upon occasion of that their misunderstanding him, that he first begins to explain the figure and apply it to *himself*, ver. 35.

cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35. And Jesus said unto them, I am the bread of life : he that cometh to me, shall never hunger ; and he that believeth on me, shall never thirst.

which God has sent down from heaven, to feed and nourish mens *souls* with divine knowledge and goodness, far more truly and properly, and to a much more excellent purpose of eternal life and happiness, than this *mortal body* is sustained and nourished by *natural bread*.

34. The Jews not understanding this discourse of Jesus concerning his own *divine doctrine*, but grossly imagining him to speak of some strange and extraordinary *bread* in the literal sense, replied : Sir, we desire no other bread than this which you so highly magnify ; give us but such bread always as this, and without all question we shall believe you.

35. Jesus answered them again, I do not speak of bread in the gross and literal sense. But because by extolling Moses for giving your fathers manna in the wilderness, ye give me occasion to compare *my* works with *his* ; therefore I have shown you the difference between *my* giving you that spiritual food which will nourish your souls unto everlasting life, and his giving to your fathers bodily food, only to support them in this mortal life. By the true bread of life, therefore, which I spake of, I meant *myself*, whom God has sent into the world, to direct and bring you up in the way of everlasting life. Whosoever believeth on *me*, and embraces my doctrine, and obeys my instructions, shall never want any thing necessary to his eternal happiness ; seeing he has the means which will more certainly support him unto everlasting life, than meat and drink maintains and nourishes the body in this mortal state.

36. I myself, I say, am the true bread of life, and ye have already seen, in the works that I have done, sufficient evidence to convince you, that, what I say of myself, is the truth. But, as I

* Ver. 26. * told you before, so long as ye follow me for the sake only of present temporal benefits, and have not learnt to prefer spiritual good things and everlasting life, above meat and drink and the enjoyments of this present world; it is no wonder if, notwithstanding the strongest evidence even of signs and miracles, ye still disbelieve and reject me.

37. For the true reason why ye believe me not, is not for want of sufficient reasonable evidence to convince you, but because you are not prepared by a good and honest heart to receive the truth. And thus you may well perish, notwithstanding my being sent on purpose to save you. My Father has indeed sent me into the world, to save mankind. And all such as are of an humble and teachable disposition, prepared and capable to embrace the salvation which I propose to them; these will certainly learn of me, and not one of them shall want means requisite for his conviction and instruction. But though I came on purpose to save the world; yet I am not bound to bring those to faith and salvation, who obstinately set themselves against all the evidence, which is sufficient to convince good and honest minds.

38. For I came down from heaven, not to act arbitrarily, uncertainly, or violently, but to bring men to salvation, in such a manner, and upon such conditions, as my Father has thought fit to appoint.

36 But I said unto you, that ye also have seen me, and believe not.

37 All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out,

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And

39 And this is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

39. & 40. Now the will of my Father, and the method which he has established in this matter, is this: That all persons of honest and well disposed minds, ready to obey the will of God when discovered to them, and attentive to consider the evidence proposed to them of my being sent from God, should have every thing done for them, which is necessary to bring them to faith and repentance, and to believe and embrace my doctrine. And that all persons who are so brought to faith and repentance, to believe and embrace my doctrine, should have all due care taken of their preservation and improvement all along, that none of them may be lost, but be brought finally to everlasting life, and to that end be raised up by me at the last day. This, I say, is the will and appointment of my Father. But it is no part of the trust committed to me by the Father, either that I should bring any men to faith, who are not of humble and teachable dispositions, or that I should bring any to salvation, who, obstinately resisting all means of conviction and reformation, will not be first brought to the faith and obedience of the gospel.

41. The Jews seeing now plainly by this answer of Jesus, that by the bread of life coming down from heaven, which he spake of, he meant only himself and his doctrine; and that, instead of feeding their bodies, he promised them only spiritual food to instruct and nourish their souls, they were disappointed, and set themselves again to disparage him, and took occasion to murmur against him, particularly for professing that he came down from heaven.

42. And

42. And they said one to another, How comes this man to take such great things upon himself? Is not his father a carpenter? And do not we know his mother and all his relations? Plain and mean persons, people of no quality, power or authority? How could he come from heaven, who was born in the world as other men are, and in as mean circumstances as the most?

43. But Jesus answered them, saying, Do not raise vain cavils, and seek objections against me, from the outward circumstances and appearances of things, as if it were impossible for me to come from God, because my family and relations are mean. I tell you, the cause why ye believe me not, is not for want of reasonable conviction, but only because ye are obstinately and incorrigibly wicked, and resolved not to embrace that doctrine which would reform you.

44. And indeed so long as ye continue in this temper, and will not shake off your worldly-mindedness, nor make eternal life your main end, nor sincerely desire the knowledge of the way that leads to it, it is impossible ye should be convinced by any thing that I have power to say or do. For God did not send me into the world to force or compel men, but only to preach such doctrine, and perform such works, as should be sufficient to convince, and bring to salvation men of plain honesty and sincere intention. Wherefore, except ye amend your tempers, and put on dispositions pleasing and acceptable to God, and prepared to receive the revelations of his will, there is no hope or reason to expect ye shall believe in me.

42 And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

43. When God foretold by his prophets, that he would establish the kingdom of the Messiah upon earth, he promised also that he would vouchsafe at the same time to instruct men more remarkably, and in a more immediate and extraordinary manner, than ever he had done before since the world began; and that men of humble and honest minds should not fail of the knowledge of their duty, nor want abundantly sufficient means of conviction. These prophecies God has now actually fulfilled, and granted sufficiently clear discoveries of himself, to make all well-disposed persons wise unto salvation. Nevertheless, he has not made such provision, but that men, under the power of worldly lusts and interests, may yet avoid being effectually worked upon by these means. If therefore you would embrace the doctrine of the Messiah, you ought first to prepare yourselves, by a teachable disposition, to receive what revelations God shall think fit to make to you of his will; and you must have God for your master, before you can be fit to be the disciples of his Son.

46. You must first, I say, *hear and learn of God*, by an honest and sincere endeavour to obey his will; and then you will readily hear and believe what I have further to tell you from him. Do not mistake me, as if I said that any man could see, or be immediately taught by God the Father, in the literal sense. No; that is the peculiar privilege of the only begotten Son, to have the Father manifested to him in that most perfect and intimate manner. But this I say: You must by an humble teachable spirit, weaned from all covetous and worldly
affections,

affections, be prepared to submit and resign yourselves in general to all such pious and spiritual instructions, as shall at any time appear to come from God ; and then God's speaking to you by his Son, will have success upon you.

47. Verily they, and they only, who with such dispositions come unto me, and hear my doctrine, and believe and obey it, shall obtain everlasting life. Yea, they shall as certainly obtain it, as if they were already possessed of it.

48. In sum, therefore, as I told you before, I myself am the *true bread of life* I have been speaking of, whom God has sent into the world, to direct and bring you up in the way of everlasting life.

49. & 50. With which *bread of life*, the *manna* that you boast of your fathers eating in the wilderness, is by no means to be compared. For the *manna*, which they eat, could not preserve them from death, but whosoever eateth of *this bread*, by believing in me, embracing my doctrine, and persevering in the obedience of my commands, shall thereby be preserved and nourished unto everlasting life.

51. But more particularly : When I tell you, that *I am the bread of life which came down from heaven, and which he that eateth of, shall live for ever* : As you are to understand this in general with respect to all the doctrine which I deliver ; so more especially it has respect to this particular part of it, that I am come into the world *to lay down my life* for the salvation of mankind. For, in the strict application of the similitude, by the *bread which I am to give*, must be understood *my flesh which I am to deliver up* for [the redemption and] life of the world.

47 Verily, verily, I say unto you, He that believeth on me, hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which came down from heaven, that a man may eat thereof, and not die.

51 I am the living bread, which came down from heaven, if any man eat of this bread, he shall live for ever : and the bread that I will give, is my flesh, which I will give for the life of the world.

52 The Jews therefore strove amongst themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.

52. These last words, though such figurative expressions, were very usual and frequent among the Jews, and though Jesus in the foregoing part of his discourse had given them sufficient hints to understand them by, and though the men to whom he spake, had themselves given him the occasion to make use of the figure, by upbraiding him with Moses's giving to their fathers bread from heaven in the wilderness; yet because Jesus did not expressly add the application, the Jews senselessly and perversely misunderstood him, as if he had meant literally that he would deliver up his flesh to be eaten like bread: And they quarrelled at him, as if he had spoken a great absurdity.

53. But Jesus knowing their malicious and wilful perverseness, and how unworthy and unprepared they were to receive his doctrine, did not think fit to explain himself at that time more clearly to such unreasonable and prejudiced men; but persisting in the same figurative way of expression, he repeated and affirmed more earnestly what he had before asserted, saying, Assuredly I tell you, how absurdly soever you understand me, it is certainly true, that *except ye eat my flesh, and drink my blood ye have no life in you.* Except you be entirely united to me by a hearty belief and practice of my doctrine, and partake of the merit of that sacrifice which I shall offer for the sins of the world, and continue in the communion of my religion, and receive spiritual nourishment by the continual participation of those means of grace, which I shall purchase for you by my death, ye can never attain eternal life.

54. They, and *they only*, who *in this sense* eat my flesh and drink my blood, shall inherit everlasting life: and I will raise them up at the last day, to as certain an enjoyment of it, as if they were already possessed thereof.

55. For the *eating and drinking my flesh and blood*, the continuing in the profession and communion of my religion, the being united to me by a hearty belief of my doctrine, and constant obedience to my commands, is in a more true and excellent sense, the food and nourishment of the soul unto everlasting life, than natural meat and drink is the nourishment of the body, in this frail and mortal state.

56. For to eat my flesh and drink my blood, *in this sense*, is to become spiritually a member of *my body*, and consequently to be made partaker of my life and immortality.

57. So that as the Father, who is the original author of life, has communicated life to me, and will restore it to me after I have laid it down, by raising me again from the dead, so I also will communicate life to those, who thus become members of my body, by raising them to immortality and eternal happiness.

58. This then is, as I at first told you, the *true bread of life*, even the word and doctrine which God has sent you from heaven. With which, the manna that your fathers eat in the wilderness, is by no means to be compared. Because *that bread* served only to support the *body* in this mortal state, for a *short time*: but this preserves and nourishes the *soul* for ever, even unto eternal life.

54 Who so eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying, who can hear it?

61 When Jesus knew in himself, that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of Man ascend up where he was before?

59. These things Jesus said openly, in the synagogue at Capernaum, upon occasion of the people following him out of the wilderness, for the sake of the loaves wherewith he had fed them, and because of their magnifying Moses's giving their fathers manna in the wilderness, in opposition to *his* miracles.

60. ¶ Now because he expressed his mind in a figurative way, which required both a great attention, and also a very good disposition of mind to receive and consider it, he was greatly misunderstood, not only, as I have said, by the unbelieving Jews, but even by many of his own disciples also, who could not forbear murmuring among themselves, and complaining that it was a strange and hard thing, he should call himself *bread which came down from heaven*, and that he should bid them *eat his flesh and drink his blood*.

61. & 62. But Jesus knowing their thoughts, and their private discourse among themselves, called them to him, and said: Are ye surprised and disturbed at what I have now spoken, as if they were strange inconceivable and unintelligible things? What if, hereafter, ye shall see me go up again to the same place, from whence I at first came? does not this seem now to you altogether as strange a thing, that I should *ascend up into heaven*, as that I have *come down from thence*? Yet when you see *that*, it will cause you not to wonder at *this* neither. And it will teach you also to understand those other words in like manner, which I spake concerning your *eating my flesh, and drinking my blood*, not in a gross and absurd, but in a rational and spiritual sense.

63. Learn

63. Learn, therefore, and endeavour in the mean time, to draw yourselves off as much as you can, from gross and carnal notions, to wise and just apprehensions of things. And whenever I speak to you of the conditions of obtaining everlasting life, and express myself in figurative and metaphorical words; know that it is of no use to take what I say, in the gross and literal sense; but ye ought always to understand me of spiritual actions, such as improve the soul, and tend to make men better.

64. But I know that some of you do not heartily believe in me, and therefore are not willing to apprehend me rightly, but rather desirous to pervert my words to an absurd sense, that ye may have a pretence to leave me. [This Jesus said, because he knew how every one, that professed himself his disciple, stood affected towards him; and perfectly foresaw, not only who of the multitude that followed him would revolt, but likewise which of his apostles would betray him.]

65. And for this reason (continued Jesus) because I knew there were some
 “ Ver. 44. such among you, therefore I told you * before, that my doctrine could never be heartily entertained and embraced by any, but only by such as were endued with good and teachable dispositions, willing to learn, desirous to be instructed in the way of eternal life, and prepared to receive any well-attested revelation of God’s will.

66. Upon this, many of the unsincere disciples, whose consciences were touched with this close application of Jesus’s discourse, thinking themselves discovered, and that it was to no purpose to dissemble any longer, went off from him, and followed him no more.

63 It is the spirit that quickneth, the flesh profiteth nothing: the words that I speak unto you, *they* are spirit and they are life.

64 But there are some of you that believe not. For Jesus knew from the beginning, who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that time many of his disciples went back, and walked no more with him.

67 Then

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe, and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

67. Then said Jesus to the twelve apostles, Will *ye* also fall away from me, and forsake me, as these men have done?

68. Peter, who was generally the most forward of them all to express his zeal, answered, Lord, to whom should we go? what teacher should *we* follow? whose instruction and discipline should we submit to, if once we forsook you, whose doctrine is the only true guide to eternal life and happiness?

69. For we are firmly persuaded and fully satisfied, by what we have heard from you and seen you do, that you are indeed the promised Messiah, the Son of the living God.

70. Hereupon Jesus, to show that he knew the hearts of the twelve apostles as well as the rest of the multitude; and also to caution them against having too great a confidence in themselves; replied, You make indeed a brave and generous confession; but it is not true of you all. For though I have chosen you twelve above all others, to admit you to the closest friendship and intimacy with myself; yet I know that one even of *you*, whom I have thus particularly honoured, will entertain a base and treacherous design of delivering me up to my enemies.

71. This Jesus meant of Judas Iscariot, who was to betray him; though he did not at this time think fit to name him.

C H A P. VII.

Jesus refuses to go to Jerusalem with his Relations, ver. 1. The Nature and End of Christianity, ver. 16. Ceremonies must give Place to moral Duties, ver. 22. Different Opinions of the People concerning Jesus, ver. 40.

1. **A**FTER these things, Jesus continued to dwell a great while in the country of Galilee, travelling from one city to another, preaching the doctrine of the gospel, and confirming his words with many miracles in all that region round about. For so great was the hatred which the chief of the Jews at Jerusalem had conceived against him, because of his freedom in reproving their corruptions and superstitions at his last being there, that they fully determined to take away his life, upon the first opportunity they could find of apprehending him; and therefore Jesus, the appointed time of his suffering being not yet come, forbore going again into Judea, and continued in Galilee for a long time together.

2. & 3. But at length, when the feast of tabernacles drew near, which was a feast kept in remembrance of the Israelites living in tents for forty years in the wilderness, and one of the three great feasts at which all the men were by the law obliged to go up to Jerusalem, Jesus's relations, observing him to be later than ordinary before he went up to the feast, hastened him, saying, Why do you tarry here so long in this obscure corner of the country? Why do you not rather make all the haste you can into the populous country of Judea,

1 **A**FTER these things Jesus walked in Galilee: for he would not walk in Jury, because the Jews sought to kill him.

2 Now the Jews feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For

and to the city of Jerusalem, where the principal men of the nation dwell, and where there is at this time a vast concourse of people; that your works may be seen by the chief rulers, and by the great multitudes of people that are met together there; and so you may get a far greater number of disciples, than you can possibly do here.

4 For *there* is no man *that* doeth any thing in secret, and he himself seeketh to be known openly; if thou do these things, show thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

4. For the way to gain authority and reputation among the people by doing great things, is not to do them privately in a corner; and the way to obtain the esteem of being a prophet or eminent teacher, is not to hide yourself in a retired and solitary part of the country. But if you can at any time and in any place do such wonders as you undertake to do here, do them in Judea, do them in Jerusalem, do them at the public time of the approaching feast; that the great men, the Jews, the proselytes, and strangers, may all take notice of them, and be convinced of your power.

5. This they said, not having worthy thoughts of Jesus and of his power, nor any right apprehension of the end and design of his teaching; but unreasonably and unjustly imagining, that his aim was vain-glory and the esteem of men, only to set himself up for the head of a sect and leader of a party.

6. Jesus therefore answered them, Ye understand nothing of my case: It is not yet a proper time for me to show myself publicly at Jerusalem; for I know what designs are formed against me; and that I cannot do it so soon, and in such a manner as you would have me, with safety of my life. But *you* may go up thither as openly and as soon as you

please, without any fear that any body will hurt you.

* The four following verses are Dr. Clagget's paraphrase.

7. * For whilst you are led by worldly affections and principles yourselves, you are in no danger of being hated and persecuted by worldly men; but so long as my doctrine reproves their wicked practices and carnal lusts, they will hate and oppose me all that they can.

8. Go ye up therefore to Jerusalem before me. For it is neither safe for me to go thither in your company, nor to go yet. Leave me to take my own time.

9. Thus Jesus first sent his relations away, and then tarried in Galilee some time after they were gone, as he had said he would.

10. But they being gone, he went also; not with company, but as privately as he could; that he might avoid the designs of those that lay in wait to kill him.

11. Now the Jews at Jerusalem, expecting him at the feast, looked for him among his relations; but by his stay in Galilee after his kindred were come away, and by the privacy of his coming up afterward, they were disappointed.

12. There was great whispering therefore concerning him among the people, and much inquiry made after him by the chief of the Jews who sought his life, why he came not up to the feast. And this gave occasion to a general discourse about him, every one passing their judgment upon him: Some saying that his contempt of the traditionary

† Chap. v. law in † healing a lame man on the Sabbathday, plainly showed him to be a false prophet, a seducer of the people, and the ringleader of a lawless sect, which he was endeavouring

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode still in Galilee.

10 ¶ But when his brethren were gone up, then went he also up into the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

to gather out of the ignorant multitude: but others saying on the contrary, that all his words and actions proved him to be a good man, one that endeavoured to promote true piety by his doctrine, and to relieve and benefit the people by his works,

13 Howbeit, no man spake openly of him, for fear of the Jews.

13. Nevertheless, they who had the best opinion of him, and inclined to favour him most, durst not speak their thoughts of him freely and publicly; lest the rulers, who were his professed enemies, should come to hear of it, and persecute *them* also for his sake.

14 ¶ Now about the midst of the feast, Jesus went up into the temple and taught.

14. In the mean time Jesus having, as I said, come up to Jerusalem privately and without company, kept himself for some time undiscovered, so as not to be taken notice of in the solemn assembly at the beginning of the feast. But about the third or fourth day of the feast, he appeared again openly in the temple, and preached to the people.

15 And the Jews marvelled, saying, How knoweth this man letters having never learned.

15. And this he did with so much strength and clearness of argument, with such evidence of truth, and such gravity and authority of speech, that all the people, and even his very enemies themselves, the bitterest and most professed haters of him and his doctrine, were astonished and said, How comes this man to understand any thing of the scriptures, who never was the disciple of any learned interpreter of the law; and how comes he to pretend to expound the prophets, who never was taught or educated in any of the scribes schools, but was the son of an ordinary tradesman, and brought up ignorantly in a mean family?

16. This they said, endeavouring maliciously to detract from him as much as they were able, upon account of that very doctrine, which they could not at the same time forbear to express their admiration of. Jesus therefore answered them, The doctrine which I teach, is not indeed a doctrine of human learning and wisdom : I have not studied or taken pains for it, in hopes to become a celebrated teacher for pompous skill and vain subtilty in disputes ; as the scribes generally do, whose principal aim is the applause and praise of men. But the doctrine which I preach, is the plain doctrine of God ; fitted, not to please your curiosity, but to reform your hearts and lives ; and communicated to me immediately from the Father, whose glory alone I seek, and not my own.

17. And that this is not a pretence, but that it *really and truly* is so, a doctrine not of human art and invention, but of divine authority, might have been evident to you, not only from my works, which are also a proof of my authority, but even from this very thing, from the nature and tendency of the doctrine itself : if ye had not been wanting in an honest and sincere mind, to receive just and reasonable conviction. For there is no man who lays aside partiality and unreasonable prejudices, and who is prepared to believe and do whatsoever shall sufficiently appear to be the will of God, how contrary soever it may prove to mens carnal and worldly lusts, but may easily be able to judge, from the very nature and tendency of a doctrine, whether it proceeds from God or not.

18. One that is thus qualified ; as on the one hand he cannot doubt, but

16 Jesus answered them and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself, seeketh

eth his own glory : but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

that a doctrine suited to the corrupt opinions and vicious affections of men, must needs be the invention of some deceiver, who aims at nothing but popular applause or worldly honour and advantages ; so, on the contrary, he will easily believe, that a doctrine fitted not to please and flatter men, but only to correct their errors and reform their lives, and to promote the glory of God, without respect to the opinion of men, or to any temporal advantages, certainly comes from God, and has no reason to be suspected of imposture.

19 Did not Moses give you the law, and yet none of you keepeth the law ? Why go ye about to kill me ?

19. But now ye are very far from being thus qualified to judge of my doctrine. Ye have no sincere desire to know or obey the will of God, and ye are resolved not to forsake your covetousness and worldly lusts ; ye will by no means lay aside your most unjust partiality, nor cease to be blinded with most unreasonable prejudices. The law of Moses which ye confess to be of divine authority, ye yourselves disobey in the greatest and most important instances ; and yet ye go about to kill me because ye * pretend I have broken it in a small circumstance. Ye accuse me fiercely as a most profane person, because I *healed* a man on the Sabbath day ; and ye yourselves make no scruple of attempting to murder an innocent person, without regard to any holiness of time or place, or to the principal and greatest commandments in the law of God.

* Chap. v. 9. To which place that our Saviour here refers, appears plainly from his own words, ver. 21. of this chapter.

20 The people answered and said, Thou hast a devil : who goeth about to kill thee ?

20. The Jews, enraged at this plain and sharp reproof, replied to Jesus, You are mad. We know not what you mean ; who ever went about to murder you ?

21. Jesus answered: Yes, I well know your malicious intentions; but I know no just *reason why* you should be so enraged against me. I did indeed one thing the last time I was here, that justly raised your admiration; which

† Chap. v. 8. and 9. was, the † healing a lame man with only a word speaking: But I know no reason why you should be angry at me for that work, excepting only that it was done upon the Sabbathday. And how little reason ye have to take offence at that particular circumstance, I dare appeal even to yourselves, to judge from the proportion of your own acting in other cases.

* The paraphrase on the three following verses is Dr. Clauget's.

22. For instance, * if the eighth day after the birth of a male child fall upon the Sabbathday, you do nevertheless circumcise him, notwithstanding that strict observation of the Sabbath which the law of Moses requires. And this you do because Moses's law, or indeed a more ancient law given to Abraham, requires that every male child should be circumcised the eighth day.

23. If then a child may be circumcised on the Sabbath, because, without exception of the Sabbath, he is to be circumcised on the eighth day, why are you angry with me for doing a better work on the Sabbathday, in the perfect cure of a man that was all over infirm! For that law of doing good and relieving the miserable at all times, is a more ancient and excellent law than either that of the Sabbatic rest, or that of circumcision on the eighth day.

24. Lay aside therefore your prejudices against my person, and compare these cases attentively and impartially one with another, and then see whether you

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers), and ye on the Sabbathday circumcise a man.

23 If a man on the Sabbathday receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbathday?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But lo, he speaketh boldly, and they say nothing unto him: do the rulers know indeed, that this is the very Christ?

27 Howbeit, we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

can justly condemn *me* as a Sabbath-breaker, and acquit *your selves*.

25. & 26. Upon this, some of the inhabitants of Jerusalem, wondering at the liberty of speech which Jesus took, said one to another, Is not this he, whom, if ye will believe him, they seek to kill? Yet you see with what boldness and freedom of speech he talks openly in the temple, and no man offers so much as to bid him be silent. One would be tempted to think, from his teaching thus without controul, that the rulers and the council themselves, instead of desiring to apprehend him as an impostor, rather on the contrary believe him to be indeed the Messiah.

27. Yet this they cannot do; since we all know this man's family and relations, whence he comes, and who his parents are; so that it is impossible he should be, or be believed to be, by understanding men, the promised Messiah; it being one unquestionable character of the true Messiah, that no man *can declare his generation*.

28. Jesus, observing their talk, and seeing the perverseness of their objection against him, replied with a loud and earnest voice, Are ye so certain that ye well know me and whence I am? Ye might indeed, if ye would consider and attend to my doctrine and works; for these plainly show, that I come not in the ordinary manner, with human means and for human ends, to set up myself vain-gloriously for a learned teacher and subtle disputer, as the scribes generally do; but that I am sent immediately from the Father, the God of faithfulness and truth, to teach you the plain doctrine of faith

and repentance, and thereby direct you in the way of life and salvation. Ye might, I say, if you would attend to my doctrine and works, easily thus understand wherefore and from whom I am come: But ye neither know God, nor are desirous to understand and obey his will; and therefore you so eagerly reject me, who am sent to reveal it to you, and exhort you to obey it.

29. For I alone have perfect knowledge of God, and am thoroughly acquainted with his whole will; coming from him in such a manner, as no man ever did; having full power and authority from him, to perform all mighty works; and being commissioned and sent by him for this very purpose, that I might make known to you the mysteries of salvation, and the way to eternal life and happiness.

30. Upon Jesus's affirming thus plainly that he came immediately from God, which was such an asserting of his own power as endangered the authority of the great council of the Jews; some of the people were so enraged, that they resolved to apprehend him immediately, and accuse him of blasphemy before the council. But their hearts failed them in the attempt, God so ordering things that he should not yet fall under his enemies power; because the appointed time of his suffering was not come, and he had many things to do before his passion.

31. Moreover, which helped much to discourage those that would have seized him, a great part of the people were so far from joining with them in the attempt, that on the contrary they spared not to declare their disposition to believe on him, saying, We must never think to know Christ by the testimony of mi-

29 But I know him, for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

33 ¶ The

rales, if this man be not the Christ; for whenever Christ comes, he cannot do greater or more evident miracles than this man has done.

32 ¶ The Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests sent officers to take him.

32. And this some of them spake so freely and openly, that the chief priests and Pharisees and rulers of the Jews heard of it. Whereupon, being much startled and jealous for their authority over the people, and fearing to what this might in time grow; they forthwith sent out public officers, with express and strict orders to watch him and take the first opportunity they could in apprehending him and bringing him before the council.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

33. Jesus therefore, knowing the design against him, said to the people, among whom were the officers sent to apprehend him: I am not ignorant what designs are formed against my life, and what methods are taken to bring them about; but it is in vain that any of you labour at present to put an end to my teaching; for the Divine Wisdom will not suffer me to be delivered into the hands of my enemies, before the time for that work which my Father sent me to do, shall be accomplished; which is not now far off. And even then, when they have done all their pleasure, they shall yet after all be disappointed of their main intention, since I shall not at last perish, but return to my Father from whom I came out.

34 Ye shall seek me, and shall not find me: and where I am, *thither* ye cannot come.

34. And then, * though ye seek me, ye will not be able to find me; and where I shall be, thither ye cannot follow me.

35. These

* This may be understood, either of their not being able to persecute him any more, or of their not being able to avoid that general destruction which he was after his ascension to bring upon them.

35. These things Jesus spake concerning his death, resurrection, and ascension; darkly at present and obscurely, to those who were invincibly prejudiced against him; but so as to be remembered, after the actual accomplishment of the things themselves, by such as believed on him, to the greater confirmation of their faith. The Jews, therefore, not understanding what he meant, said one to another, Whither does this man intend to go, that we shall not be able to find him? Will he, because he despairs of bringing us over to his sect here in Judea, travel up and down in far countries to the dispersed among the Gentiles, and endeavour to gather a party out of *them*?

36. What else can he mean, by saying, that though we seek him, we shall not be able to find him; and that where he shall be, thither we cannot follow him?

37. ¶ Hitherto the officers, who were sent out with authority to apprehend Jesus, could not find any opportunity of doing it. And now on the last day of the feast, which was the day of an holy convocation or full assembly; it being the custom of the people, on that day, to fetch water from Siloam, some of which they drank with loud acclamations, and some of which they brought for a drink-offering to God, both as a commemoration of their fathers being miraculously relieved when they thirsted in the wilderness, and also as an offering with prayers for rain against the following seed-time; Jesus observing this solemnity, stood in a convenient place, and, alluding to the rite they were at present employed in, cried aloud, saying, If any man thirst, let

35 Then said the Jews among themselves, Whither will ye go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am *thither* ye cannot come?

37 In the last day, that great day of the feast, Jesus stood, and cried, saying, If any man thirst, let him come unto me, and drink.

him come unto me, and drink. I will give him the spiritual water of wise instructions, and of the doctrine of eternal life; which to the souls of all who really and earnestly desire wisdom and happiness, is a truer and greater refreshment than natural water is to a thirsty body.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him, should receive: for the Holy Ghost was not yet *given*, because that Jesus was not yet glorified).

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth, this is the prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

38. & 39. And if he sincerely and heartily believes on me, and becomes my faithful disciple; he shall not only thus be filled with divine knowledge and wisdom *himself*, but shall moreover be able, by the overflowing gifts of the Holy Spirit (which the scripture has promised in several places), to derive to many *others* that conviction and knowledge which is necessary to their eternal salvation, with exceeding great strength and efficacy and admirable success. This Jesus spake, as of a gift to be bestowed hereafter; because that exceeding abundance of divine gifts, which he now meant, was not to be poured out presently, but was reserved to be the effect and the evidence of his exaltation to the right hand of God.

40. At these sayings of Jesus, some of the people, struck with admiration and reverence by the greatness and majesty of the things which he spake in a prophetic and authoritative style; and considering at the same time what wonderful works attended his teaching; said, Certainly this is one of the prophets risen from the dead, to make way for the coming of the Messiah; for some such extraordinary person he must needs be.

41. & 42. Others of them said, He can be no other than the Messiah himself, who speaks and acts such wonderful

ful and divine things. But others again on the contrary, led away with that vulgar mistake, that Jesus was born at Nazareth, because he had lived there from his youth; replied, Can any thing ever persuade us that a man born in Galilee can be the Messiah, when the scripture expressly tells us, that Christ is to come of the family of David, and to be born in * Bethlehem the city of David.

* Micah
v. 2.

43. Thus the people were greatly divided in their opinions concerning Jesus; some being convinced by the power and evidence of truth, to acknowledge him to be the Christ; but others on the contrary sticking obstinately to the prejudices, which for want of due inquiry they had rashly and unreasonably conceived against him.

44. And some of them had a great mind to lay hold on him and secure him. But no body had the heart to do it; no, not even the officers themselves, who were sent out on purpose by authority of the council with express orders to apprehend him.

45. When therefore the officers returned to the chief priests and Pharisees, without having apprehended Jesus, they demanded of them; why have ye not brought him, as ye were positively commanded to do.

46. The officers answered, So extraordinary and surprising is the authority, and so affecting the sincerity and plainness with which he teaches; the like whereof we never heard before; that though we went with a full resolution to lay hands on him, yet when we came to him, we could not find in our hearts to offer him any violence. † And of this

† It seems
from the
answer,
v. 49, that
some such
thing as
this was
added by
the officers.

4

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

all

47 Then

all the people, who were astonished as much as we, are witnesses.

47 Then answered them the Pharisees, Are ye also deceived?

47. The Pharisees in great anger replied: What? Are ye also, who have the advantage of being our immediate attendants, led away with the error of the ignorant multitude, and seduced into a belief of this man?

48 Have any of the rulers, or of the Pharisees believed on him?

49 But this people, who knoweth not the law are cursed.

48. & 49. You see, not one of the rulers, who belong to the great council, and are the only proper judges whether a man be a true prophet or no; nor any one of the Pharisees, men eminent for strict holiness, and for their great learning and skill in all questions of the law, have believed on him. Why then should ye be led away with the folly of the giddy common people? who it is no wonder if they be deceived by every impostor, having no understanding of the law, and being therefore justly forsaken of God, and left under his curse.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them.)

51 Doth our law judge any man, before it hear him, and know what he doeth?

50. & 51. Upon this, * Nicodemus, one of the great council, and a favourer of Jesus (the same that had formerly come to Jesus and conversed with him privately by night), observing the Pharisees rage against him, and these indecent and indiscreet passages, though he was a man of a timorous nature, and durst not interpose directly in the behalf of Jesus, yet could not forbear to say something in general, that might allay their heat, and divert them from sudden attempts against him. And therefore he said, Doth our law justify us in condemning a man before we hear what he can say for himself? Equity seems to require, that we should take knowledge of his actions as well from his own words, as from what others say against him.

* The paraphrase on these two verses is Dr. Clagett's.

52. But

52. But the Pharisees, possessed with unreasonable prejudices, and not willing to be at the pains of making any equitable inquiry, instead of abating their passion upon this grave and gentle reproof, were on the contrary more exasperated, and replied fiercely to Nicodemus, What, are *you* also of this Galilean faction? Search the scriptures, and trust to your own eyes; see, if ever any prophet arose out of Galilee.

53. Which absurd argument, grounded wholly on a vulgar prejudice against the country of Galilee, and on a false opinion of Jesus's being born at Nazareth, giving occasion to some other disputes among them; some of them thereupon, fearing least controversies should grow among themselves, said, that nothing more could be done at that time. And so they broke up the council in anger, and every man returned to his own house.

52 They answered and said unto him, Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

C H A P. VIII.

Of the Woman taken in Adultery, ver. 11. Of the true Nature and Design of the Gospel, ver. 12, 14. Vicious Affections, and not want of Evidence, the Cause of Mens Unbelief, ver. 23.

1. **T**HE next evening, Jesus, according to his frequent custom, retired out of the city to the Mount of Olives, to refresh himself, and to spend part of the night in meditation and prayer.

2. And in the morning early, he returned again to the city, and went into the temple; and the people resorted to him, as usual, in great multitudes; and he sat down and taught them.

1 **J**ESUS went unto the Mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And

3 And the scribes and Pharisees brought unto him a woman taken in adultery ; and when they had set her in the midst,

4 They said unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned : but what sayest thou ?

6 This they said tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

3. & 4. And as he was instructing the people, a company of scribes and Pharisees came in, and brought with them a woman *taken in adultery*, and set her before him, saying, Master, we have taken up this woman, not upon a bare suspicion of adultery, but having plainly convicted her of the crime, by the testimony of those that took her in the very act.

5. Now it being expressly commanded in the law of Moses, that both the adulterer and adulterers should be put to death ; it has been the custom of our nation to execute this law upon the offenders, by the people's stoning them to death with stones. Nevertheless, because we find you do in some other matters dispense with the law of Moses, we are desirous to know what directions you would give us in the present case.

6. This they said, not that they had any real respect for Jesus, or any deference at all to his authority ; but on the contrary, only with a malicious design to ensnare and expose him, thinking, that if on the one side he should encourage the people to stone her, then he might be accused to the Roman governor for promoting a seditious and tumultuary execution of a criminal without the governor's authority ; but if, on the other side, he should endeavour to save her from the fury of the common people, then the Jews might be offended at him as an enemy to their liberties. Jesus therefore knowing their malicious design against him, seemed at first not to regard them ; but, stooping down, wrote upon the pavement with his finger, as if he had been intent upon some other thoughts, and had not heard what they said.

7. The Pharisees, seeing him not regard them, or thinking him to be put to a great strait for an answer, continued asking and pressing him to deliver his opinion. Whereupon Jesus raising himself up, said, Why do you urge *me* to give any judgment in this matter; I have nothing to say against your executing the law. Only ye ought to consider, that he that is very zealous in punishing another, should in all equity be free from guilt himself. Whoever therefore among you has a clear and innocent conscience, let him begin and cast the first stone at the woman.

8. By this answer Jesus plainly avoided the snare they had laid for him; neither absolutely encouraging their tumultuous way of executing criminals, nor yet wholly denying the people's liberty; * but only justly reproaching the Pharisees, for being led to the severity they pleaded for, not by the true zeal of an honest mind, a hearty love of right, and a real indignation against sin, but merely by hypocrisy and an outward false appearance of holiness. And having thus answered them, he stooped down again and wrote on the ground with his finger; giving them time to consider; and that, being reproached and shamed by their own consciences, they might be willing to take the opportunity of slipping away, whilst they imagined that he took no notice of them.

9. Accordingly, every one of them applying to himself what Jesus had said, and fearing to be discovered and shamed, they took the advantage of his being otherwise employed, and of his seeming not to mind what they did; and went out one by one, till there was not

7 So when they continued asking him, he lift up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it* being convicted by their own conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone,

* It is therefore without reason, that Mr. le Clerc, in his additions to Dr. Hammond says upon this place; he does not see what danger Christ could think to avoid by such an answer.

alone, and the woman standing in the midst.

10 When Jesus had lift up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life:

one of them left, but only Jesus and the woman, with the disciples and the people, who were there before to hear Jesus preach.

10. Then Jesus, raising himself up, and seeing none of them left who brought the woman, but the woman standing alone in the midst; he said unto her, Where are the men that brought you hither to receive my sentence; have none of them declared that you should be stoned?

11. The woman answered, None of them, Lord. Then Jesus, who came into the world *not to condemn the world*, nor to exercise his authority in punishing sinners, *but to save the world* by bringing sinners to repentance, replied, Neither do I condemn you; go, and live, notwithstanding you have done things worthy of death; and let this deliverance be a warning to you for the future: fear the judgment of God; repent and sin no more.

12. ¶ Having thus disappointed the design which the Pharisees had formed against him, Jesus returned to his former purposes, and continued to instruct the people in the nature and end of his coming into the world, saying, I am the light of the world, sent down from heaven to dispel the darkness of ignorance, superstition and wickedness; and to reveal the will of God, and the way to eternal life and happiness, clearly and fully to mankind. As he that travels in the day-time, and not in the night, cannot easily err, but may see both whether, and which way he goes; so whosoever believes and follows my doctrine, shall not remain under any great mistake or uncertainty concerning

the way to salvation, but shall have a sufficient knowledge of all things necessary to eternal life.

12. Upon this some Pharisees that were present among the people, replied, You say indeed these things of yourself: but you bring no proof of what you say. * Chap. v. ver. 13. And you yourself * confess, that what you only say, and barely affirm of yourself, we are not bound to believe upon your own single testimony concerning yourself.

14. Jesus answered them, It is true, a man is not ordinarily to be believed upon his own single testimony; and therefore I have given you abundant † other proof of the truth of my commission. But although it had really been as you say, that I had brought no other testimony, but only my own bare affirmation concerning myself; yet in *my particular case*, my testimony would of itself alone have been sufficiently credible; as you yourselves could not but have confessed, if you could have impartially considered the manner and circumstances of my appearing, and the nature and tendency of my doctrine, which alone evidently enough shows whence I come, and whose glory I seek. † Chap. v. ver. 32. & 36.

15. But *ye* judge only by worldly affections and passions, and not at all according to the reason of things. I, on the contrary, am so far from being led by such biases and prejudices to judge wrong of men, that I || neither judge nor pass sentence on any man at all; but only endeavour, by teaching and exhortation, to bring them to repentance. ¶ See chap. ii. v. 47.

19. And yet if I should assume and exercise my authority at present to judge and condemn you for your un-

13 The Pharisees therefore said unto him, Thou bearest record of thyself? thy record is not true.

14 Jesus answered and said unto them, Though I bare record of myself, yet my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh, I judge no man.

16 And yet if I judge, my judgment is true, for I am not alone

alone but I and the Father that sent me.

belief; my sentence would not want abundant evidence of its being just and right. For besides that my own testimony is, as I have said, in my particular case, of itself sufficiently credible; I do not insist upon that; but have another testimony which you have no colour to refuse, even the testimony of my Father, who has * many ways and by many wonderful works testified that he has sent me.

* See paragraph on ch. v. ver. 36.

37. and 38.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me, beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

17. & 18. This testimony, I say, you have no pretence to refuse. For your own law, to which you profess the greatest reverence, makes the testimony of two persons to the same thing, valid in causes of the greatest consequence. Now this is the present case before you. You have my own testimony concerning myself, and you have, moreover, my Father's testimony concerning me.

19. The Jews replied, Where is your Father, that other witness to whom you appeal? Jesus, knowing their perverseness, and by what worldly affections they were hindered from understanding and receiving his doctrine, answered them, Ye will neither understand who I am, nor who my Father is, though I have often and sufficiently explained myself, so that you have not wanted means and opportunity of knowing, but are only blinded with obstinate and wilful prejudices. † If you had been willing to learn who I am, by the holy doctrine I have delivered; you would also easily have understood who it is that I mean by *my Father*, which sent me into the world to make known this doctrine to you. But so long as ye cannot endure to believe, that the doctrine which I

† This is Dr. Clarke's.

preach, is God's message to you; neither can ye endure to hear who my Father is, whose messenger I am, to reveal it to you.

20. These things Jesus spake with great freedom and sharpness, openly in the temple itself, and in the treasury where the chests for the offerings were kept; a place from whence it was not easy for him to have escaped, and which his bitterest enemies the chief priests and rulers of the people frequented. Nevertheless, because the appointed time of his last suffering, in obedience to the will of God, was not yet come; the divine wisdom so over-ruled the malice of his adversaries, that no man offered to lay hands on him at that time.

21. * But Jesus, knowing that their hearts boiled against him, and that they were contriving his death, continued his discourse to them in the following manner. I shall shortly return to him that sent me, when you will desire more than ever to have me in your power; and all that you will gain by persisting in your hatred of me, is to be destroyed for your sins in this world, and condemned for them in the other. [But as for myself, I am going where I shall be out of your reach for ever.

22 Then said the Pharisaical Jews, does he intend to get out of our hands by *killing himself*, [because he says, he is going where he shall be out of our reach for ever.]

23. To this perverse question, Jesus, answered, No; What I say, is not so much because I am concerned to save

20 These words spake Jesus in the treasury as he taught in the temple: and no man laid hands on him, for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, will he kill himself? because he said, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath, I am from

* The paraphrase from hence to the end of the chapter, is taken for the most part from Dr. Claget, with some additions and alterations.

above : ye are of this world, I am not of this world.

myself from your designs against me, as to admonish *you of your own danger*. [In persisting impenitently to disbelieve and reject me. Which that you may be sensible of and avoid, or be utterly inexcusable if you will not,] I now tell you again, what I have often told you before, that the reason why ye disbelieve and reject me, is [not at all for want of sufficient evidence of my being sent from God ; but wholly and solely] because your ends and designs, your spirit and temper, are contrary to mine, *your* affections are wholly fixed on this present sinful world ; and *my* design is to take them off from it. *You* do not relish spiritual rules, and heavenly truths ; and I came from heaven to instruct you in none but such.

24 I said therefore unto you, that ye shall die in your sins : for if ye believe not that I am *he*, ye shall die in your sins.

24. Now so long as ye continue in this disposition, it is impossible indeed ye should ever believe that I am the light of the world, [or give yourselves up to be guided by my instruction. And therefore * I said unto you, that continuing impenitent you would certainly be at length destroyed for your sins in this world, and condemned for them in the other. For,] since the only reason of your unbelief, is your worldly and carnal affections ; it is plain there is no remedy for you, seeing you will not become honest and good men [and prepared to receive my doctrine, which is the only way to salvation ;] there is no remedy, I say, but your sin must be inexcusable, and your destruction not to be avoided.

* Ver. 21.

25 Then said they unto him, Who art thou ? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

25. Upon this [authoritive denunciation,] the Jews, as they asked him before *who was his Father*. now they demanded of him, *who himself* was. To

which perverse question, Jesus answered, What from the first I said I was, that I affirm to you still; [And if you ask me never so often, I can give you no other account.]

26. He said, moreover: I could take occasion from these unreasonable questions of yours, to charge you with several things which you would not care to hear. * But I pass them at present; leaving only this one thing with you, which you would do well to consider and remember, viz. he that sent me is the Author of Truth, and expects to be believed, and you will find it a terrible thing to despise his authority; [which you do, by rejecting me; For] in all the instructions which I have given the world, I have kept to my commission, and delivered nothing but what he will justify.

27. Notwithstanding all this, the Jews did not yet apprehend that Jesus spake to them of God his Father. And he did not think fit to explain himself more fully at that time; because he had said enough to enlighten honest minds; and to have said the thing more plainly, would have drawn their fury upon him, which at present he intended to avoid.

28. Inilead, therefore, of saying expressly that God was his Father, he proceeded to lay such things before them, as might tend either to calm their angry spirits, and put them into a more considering temper, or at least lay a foundation for their repentance and faith afterward, when they should see those things fulfilled in him, which he foretold of himself. He spake therefore to

26 I have many things to say, and to judge of you: but he that sent me, is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lift up the Son of man, then shall ye know that I am *he* and *that* I do nothing of myself: but as my Father hath taught me,

* This latter part of the verse may otherwise be thus paraphrased: *But however ye may dislike them, they are certainly true; being, I speak nothing but what I have commission from my Father, the Author of Truth, to declare.*

me, I speak these things.

this purpose: I know the Jews will put me to an ignominious death; and when they have so done, they will think they have done their work effectually. But I tell you beforehand, that soon after that, it * will appear yet more evidently than now it does, who I am, and who my Father is; and that I have not gone about to deceive you, by pretending an authority which I have not; but have faithfully delivered that doctrine, which my Father will justify; and have summoned you by those threatenings, which, if you continue in your unbelief, he will punctually execute.

29 And he that sent me, is with me: the Father hath not left me alone: for I do always those things that please him.

29. Then you will be convinced, that he which sent me, stands by me; and that the Father, though you were most confident that he had forsaken me, does undeniably appear in my behalf; and therefore that I never said nor did any thing, but what was perfectly agreeable to his mind and will.

30 As he spake these words, many believed on him.

30. Now upon Jesus's foretelling thus what would happen to himself and to them afterwards, and the assurance wherewith he did it; several, that heard him, were disposed to consider and compare what they had known [and heard] of him before; and, being persuaded that he was a person sent from God, [they declared that they would become his disciples.]

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then

31. But Jesus knowing who those were, and that their faith was not so firm and well-grounded as it should be; [*and that with these new professors, many of the unbelieving Jews hypocritically joined*]

* This was fulfilled by his resurrection and ascension, the sending of the Holy Ghost, and the wonderful destruction of the Jewish nation.

* Ver. 37. *joined themselves,* * *with intent to take* are ye my disciples
 & 40. *some private opportunity of killing him,*] indeed.
 he said to them all, If ye believe on me indeed, and are induced so to do, not only by my works and other signs of a prophet which ye discern in me, but also by the purity of the word which I preach unto you, and are resolved not to fly off from me because of my doctrine, but to confirm your minds and practices to it, then shall ye be my disciples indeed. For if you will sincerely do that which I command you, the reasons why ye should believe on me will take such fast hold upon your minds, that nothing can be able to shake your faith.

32. And as, by believing me, you begin to know the truth; so, by doing according to my word, you shall know it more perfectly. And by this means, you may gain the greatest and most desirable *freedom* in the world.

32 And ye shall know the truth, and the truth shall make you free.

33. The Jews who had pretended to believe on him, [misunderstanding these last words, as if he had spoken of a secular and bodily *freedom*] replied, We have a natural right to *freedom* being descended not from a servile people, but from Abraham; and we have not lost that *freedom* to which we have this right by nature, having never become any man's bond slaves, but being governed by our own laws. *What freedom* then can you pretend to give us, who are free already?

33 ¶ They answered him, We be Abrahams seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34. Jesus somewhat moved at their perverse misapplication of his words, answered with some vehemency, Nay, but I speak of a better *freedom*, and a worse bondage, than that which you are so much concerned about. For my meaning is, that he who knows the

34 Jesus answered them Verily, verily, I say unto you, who-soever committeth sin, is the servant of sin.

35 And

truth, and is led by it, shall be *free from the servitude of sin*, and there cannot be a greater slave, than he whose will is enslaved to his lusts.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

35. & 36. I know indeed that you value yourselves upon your belonging to the family and house of God, which was first set in order by Moses, and was afterward to be administered according to his law; [and that, upon this account you will say you have already all possible *freedom*, even in that spiritual sense also which I am speaking of.] But I must tell you, that [neither is this privilege whereof ye boast, sufficient of itself to give you that perfect *freedom* from the power and dominion of sin, which I now speak of; neither was] the authority of Moses intended to last always, but only for a time, like that of a servant, and to give place at length to the authority of the Son, whose government in God's house is to continue for ever. [Wherefore the only way for you to preserve to yourselves the privilege of God's family, and to obtain a perfect *freedom* from the slavery of sin, is to submit to the authority of the Son who is now come, and to continue under his doctrine and government.]

37 I know that ye are Abrahams seed; but ye seek to kill me, because my word hath no place in you.

37. And this you would do, if you were as truly Abraham's seed by likeness of disposition and manners, as I acknowledge you to be my natural descent. But instead of this, you, on the contrary, go about to destroy me; and that for no other reason, but because my doctrine is too holy and good for you; and because your minds are so possessed with worldly affections and lusts, that it can take no place in you.

38. And indeed, so long as I speak those things that are agreeable to the mind of my Father; and you will do those contrary things, which plainly show to what father you belong; there is no possibility that we should agree better than we do.

39. To this the Jews answered, What father do you suppose we belong to? we have already told you, that Abraham is our father. Jesus replied, I have granted that he is so, in the natural and carnal sense: But if he were your father in that sense which would make most for your honour and advantage, ye would do works like Abraham's works, and show that you have tempers and dispositions like his.

40. But now quite contrary, ye seek to kill *me* without any just cause; which ye ought not to design against any man whatsoever. And the true cause of your malice is, that I have told you the truth. And this is the more inexcusable, because it is that truth which God reveals to you; whereas Abraham was a great example of humility, and teachableness, and readiness to believe and obey all divine revelations, how hard soever it was to flesh and blood so to do.

41. Your deeds show, who is your father. The Jews answered, We are content that our father should be known by our *deeds*. For as we are not born of an adulterous or idolatrous race, but of parents that worship God, and him only: So neither do we ourselves serve any other besides him. And therefore, as Abraham was our earthly father, so God, and God only, is our heavenly father.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abrahams children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they unto him, We be not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, if God were your Father, ye would love me, for I proceeded forth, and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it.

42. Jesus replied, If God were your father, as you say; you would love him, and then you would love me also for his sake. For as I came at first with his authority, so now I stand here speaking to you in his name. Neither do I pretend this without testimony from God, as those do who come of their own heads, and set up for themselves under colour of coming from God; but the proofs of my commission are so evident, that if you would judge honestly, ye could not but confess that God has sent me.

43. If God be your father, why do you understand his language no better, nor acknowledge that spirit of integrity [and true holiness] which runs through all that I say, and which ought of itself to induce you to believe, that I who deliver a doctrine worthy of God, was sent by him to deliver it? [Why do you not, I say, understand this?] even because my doctrine is troublesome and painful to such as you are, and you cannot with any patience endure so much as to hear it.

44. & 45. [The truth is;] He whom ye resemble and obey, is your father. And therefore the likeness of your manners and dispositions, and your obstinate inclinations to fulfil the lusts of the devil, plainly show you to be his children. For as he sought the death of Adam and his posterity at first, and has bent himself ever since to destroy those especially, whom God raised up for the great benefit of mankind; even so are ye now disposed against me, whom God has sent to save the world. And as the devil having first served his malicious ends by a lie, has ever since hated the truth,

truth, which is not for his turn; and when he lies, does according to his own nature and temper. So in this also ye are his children. For if I should tell you lies, and flatter you in your sins, you would not contradict me. But because I will not suit my doctrine to your lusts and interests, but tell you the truth; for this very reason you believe me not.

46. If I have done any thing that makes me unworthy of belief, why do not some of you convince me of it; and if my doctrine itself be worthy of belief, why do ye not believe me.

47. For there is no want of any other necessary evidence to induce you to it. But every one that has an honest mind, would, in such a case as this, rejoice to have God's truth propounded to him; as a child of like dispositions with his father's conversation. The only reason therefore, why ye cannot endure God's word which I speak unto you, is because ye are not the children of God, but of quite contrary dispositions to him.

48. Here the Jews, unable to bear these severe reproofs, broke out into rage and revilings, saying, Can any man blame us for asserting [that you are an enemy to our nation and religion, and] that you hate the people of the Jews no less than that if you were a Samaritan; and that you are governed by a lying spirit, [or are mad;] for who but a Samaritan [or a madman,] would say that the children of Abraham are not the children of God, but the children of the devil.

49. But Jesus, though he had used great sharpness before in representing them to themselves; yet now being to show

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God, heareth God's word: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil?

49 Jesus answered I have not a devil; but I honour my Father,

ther, and ye do dishonour me.

50 And I seek not my own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

show his resentment of their reproaches, he answered them with great mildness, saying, I am not governed by a lying spirit, [nor am mad;] but because I will say no other things than such as tend to the honour of my Father, therefore you speak thus dishonourably of me.

50. However, I am not moved with these reproaches. For my own glory is not the thing I aim at. Only I must tell you, that there is one, for whose sake I willingly endure these indignities, who will vindicate me from this dishonour.

51. Leaving therefore my cause to him, I say with the same assurance that I have always said it, If a man believes and obeys my doctrine, he shall live for ever. Remember that I have told your so again, notwithstanding your provoking language and behaviour; for I do not by any means desire your destruction.

52. The Jews, nothing softened with this mildness, [continued in their former rage; and] perverting his words as if he had spoken of exemption from temporal death, replied in the same reproachful manner: Now it is undeniably plain, that you are governed by a lying spirit, [or are mad.] For Abraham kept the word of God, and so did the prophets, and yet they are all dead. And you say, *If a man believes and obeys your doctrine, he shall live for ever.*

53. *Abraham and the prophets* could not so much as make *themselves* immortal; and you pretend to make *others* so. Are you greater, therefore, than our father Abraham, and the prophets?

54. Jesus

54. Jesus answered, If I make myself greater than I am, I should get more shame than honour by it. But it is my Father that declares me to be what I pretend that I am. And, that you may no longer be able to doubt who I mean by my Father; I tell you plainly it is he of whom ye say that he is your God, the God of Abraham and of the prophets.

55. But though you own him to be your God, yet you are as far from knowing and pleasing him, as if ye owned him not at all. But I know, that what I say and do, is not of vain-glory, as you affirm; but is all designed for his honour, and is acceptable to him. And if I should say otherwise, I should belie myself, as you belie me; which I am not to do in compliance with you, or in contempt of applause. And therefore, to speak the truth as it is, I do both know what is acceptable and well-pleasing to the Father, and am assured also that I do nothing but what he approves.

* ἡγαλ-
λίσσατο.
not as we
render it,
rejoiced;
but ear-
nestly de-
sired and
longed, *to*
see my day.

56. And that which I am to accomplish in the world, is so much for the honour of God and the benefit of mankind; that your father Abraham, to whom God revealed something of it, was so transported with joy, that he * desired nothing more, than to have seen me as you see me. But as far as he did see me, he was delighted with that, which you have in great abhorrence. So great a difference there is between Abraham and you that glory in being his children.

57. To this the Jews, resolving to wrest all his words to such a sense as might make him ridiculous, answered, You have not yet lived half an age,

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God.

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I should be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day; and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

and do you pretend to have seen Abraham, who died so many ages since?

58. Whereupon Jesus, taking occasion at last to utter that truth, which would explain and vindicate all the great things, which he had justly said of himself, and which they made so much difficulty to understand, replied: You see me indeed now a man [like yourselves, and I appear to you one of as late original, and as short life as your own]; But really before Abraham, and before all generations, I had a being with *him*, of whom Moses told the Israelites, that his name was *I AM*.

59. At this saying, the Jews, judging it blasphemy in the highest degree, because [they thought] he had made himself not only greater than Abraham, but as it were * equal with God, fell into the utmost rage. And ^{Chap. v.} 18. thinking him not worthy to be answered any otherwise, than by an immediate and zealous attempt upon his life, which attempt they had now colour enough to justify; they took up stones to cast at him, and kill him. But Jesus, seeing now that no good was to be done upon them, avoided their rage, as he was wont to do; and went out of the temple through the crowd, unseen and untouched by his enemies.

C H A P. IX.

Jesus gives Sight to a Man born blind, ver. 1. The Gospel fisted to convert the humble and teachable, not the proud and wilful, ver. 39. Unbelievers cannot plead Ignorance, or want of Evidence of the Truth of Religion, ver. 41.

1. **A**FTER these things, as Jesus was walking with his disciples from Jerusalem to some of the neighbouring villages, they saw by the way-side a man that was born blind,
* Ver. 8. * begging.

2: Upon which occasion, the disciples asked Jesus, saying: Master, how comes it to pass, that this man was born blind, rather than another? Was it for any sin, that he himself *had* committed in some former state, or *would* commit here? Or was it upon account of some fault, that his *parents* had been guilty of before him?

3. Jesus *replied*. It was not intended for the punishment of any particular sin at all. But the infinite Wisdom of the Divine Providence, suffered this man to come into the world in this condition, that I might have an opportunity of working a notable miracle upon him, and of remarkably evidencing the power of God, which accompanies my preaching, and attests and confirms my doctrine.

4. & 5. [And alluding to the present occasion of the cure, which he was about to effect, he said]: For this purpose came I down from heaven, that I should be the light of the world, to give sight to the blind, and to enlighten them that walk in darkness; to instruct the ignorant, to rectify the erroneous, and to convert the wicked,

1 **A**ND as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When

And so long as I continue here upon earth, I must take all opportunities of benefiting mankind, by relieving their bodies, by instructing their minds, and by giving proofs of my power and authority to save them. The time will shortly come, when I shall be taken away from them: And then they can no more have the advantage of my personal presence, to heal and to instruct them. What time, therefore, I have yet left to continue in the world, I must employ wholly in this work, which I was sent on purpose into the world to perform.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way, therefore, and washed, and came seeing.

8 ¶ The neighbours, therefore, and they which before had seen him, that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he, others said, He is like him: but he said, I am he.

6. & 7. Then, having by these words raised in his disciples a great attention, and an expectation of some extraordinary miracle, he spit on the ground, and having made clay with the spittle, he anointed the blind man's eyes therewith, and bid him go and wash in the pool of Siloam: [which word signifying in the Jewish language, *Sent*; might give him occasion to think of the Messiah, * who was prophesied of under that name.] And accordingly the blind man went and washed, and immediately received the use of his eyes.

* See *Grattius* on the place.

8. & 9. In the mean time, Jesus conveyed himself away, without the blind man's knowledge, so as not to be present when the man returned with the use of his sight. But the neighbours, and such passengers as happened to be then at the place, seeing him at his return walking without assistance, and with the perfect use of his eyes, were greatly surprised and astonished, and knew not what to believe concerning him: Some asking doubtingly, Is not this the man that used to sit here blind, and begging by the way-side? Others

B b 2.

asserting

asserting positively, that it was certainly the very same man, which way soever he came to have his sight at present : And others saying, on the contrary, Nay, it is impossible it should be the same man, since no one ever heard of such a cure, as the healing one born blind ; yet he is indeed extraordinary like him. But the man himself affirmed that he was the same person.

10. Then they asked him : If you are the same man that used to sit here begging, and was born blind, how come you now by the use of your sight ?

11. The man answered : As I was sitting by the way-side begging, after my usual manner, there happened to pass by a man, whose name they said was Jesus, who observing me to be blind, stopped and came towards me, intending, as I expected, to give me an alms : But instead of that, to my great surprise, after a little talk, anointed my eyes with a kind of clay that he had made, and then bid me go wash in the pool of Siloam : which having done, I immediately received the use of my eyes.

12. The people, not satisfied with this answer, asked him again : Where is this man you speak of, that we may from him make further inquiry about this matter ? The man answered : I know not : He went away as soon as he had given me the directions I told you, and I never saw him at all, neither have I heard of him since.

13. Upon this there arising much debate, the matter came at length to the Pharisees ears ; and the man was brought before the council to be examined concerning this cure.

14. For one particular circumstance there was, which made them very soli-

10 Therefore said they unto him, How were thine eyes opened ?

11 He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash : and I went and washed, and I received sight.

12 Then said they unto him, Where is he ? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the Sabbath day when Jesus

fus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner, do such miracles? And there was a division among them.

citous to prevent its being thought a miracle or a good work: And that was, that Jesus had done it upon the Sabbath day, in diminution to the authority and obligation of their traditions.

15. The council, therefore, hoping to find out some objection against the truth of the miracle, commanded the man to give them a particular account of the manner and circumstances how Jesus had cured him. The man answered: He made a sort of clay, and anointed my eyes with it, and then bid me go and wash in the pool of Siloam; which I did, and immediately thereupon received my sight.

16. To this, the more obstinate and wilful of the Pharisees, who were most strongly prejudiced against Jesus, and resolved not to believe any testimony whatsoever in his favour, replied, Well, we know not what to make of the cure; but this we are very sure of, that the person who you say effected it, is not a good man, nor sent from God, seeing he keeps not the Sabbath, and observes not our traditions strictly. But others of them, who were somewhat more moderate and less superstitious, said, Nay, if you once grant the truth of the miracle, it is by no means credible that God would enable a deceiver, to perform so great and beneficial a work, for a testimony of his divine commission. If, therefore, you will effectually destroy this man's authority, there is no other way, but to inquire strictly into the fact, if you can find out any mistake or deceit therein. Thus there was a division among the Pharisees themselves, about Jesus's giving sight to the blind man.

B b 2 17. They

17. They asked the man, therefore, again, saying, What opinion have you yourself of this person, who, you say, hath given you your sight? The man answered: I suppose he must needs be a prophet; for such a cure as this, cannot, I presume, be the effect either of accident or art.

18. & 19. The Pharisees then, seeing the man possessed with a favourable opinion of Jesus, began to suspect *him*, also, as if he had not really been born blind; but, being secretly a disciple of Jesus, had only pretended blindness for some time, that he might gain his master the false honour of a reputed cure. Sending, therefore, for the man's parents, (who by especial providence, to give undeniable evidence of the truth of the miracle, and to take away all excuse from the malicious unbelief of the Pharisees, were yet alive), they asked *them*, saying, Is this your son, who you say was born blind? If you are sure it is the same person, and if you are sure he was really born blind, and has continued so till this time, pray tell us how comes he now to see?

20. & 21. The man's parents answered: That this is our son, the very same person that was born blind, we are very well assured; also that he was really born blind, and has continued so ever since till this time, we are no less certain: But how he has now gained the use of his sight, or who it is that has worked this great cure upon him, this we are altogether ignorant of. We were not present when he received his sight, nor know at all in what manner, or by what person, or by what means the thing was effected. Our son is of full age, able to give a sufficient

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, *He* is a prophet.

17 But the Jews did not believe concerning him, that he had been blind and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them, and said, We know that this is our son, and that he was born blind.

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him, he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age, ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner, or no, I know not: one thing I know, that

account of his own affairs, and to him we must wholly refer you for satisfaction in this matter.

22. & 23. This the man's parents said with great cautiousness and fear. For the chief priests and Pharisees had already agreed in council, that whosoever believed Jesus to be the Messiah, should immediately be excommunicated and declared an apostate from their religion. The man's parents therefore fearing, lest, if they spake too freely of the greatness of the miracle, it should be interpreted as a sign of their inclination to believe in Jesus, and that they should thereby draw upon themselves the hatred and ill-will of the Pharisees, answered them, as I said, in this manner: That they themselves knew nothing of the matter, but referred them wholly to their son, who was of age to give a satisfactory account of himself.

24. Hereupon the Pharisees, seeing the cautiousness of the man's parents, and that they could learn nothing from *them*, ordered the man himself to be called in, the second time, and said to him, If it be really true, that you were born blind, and that you have now received your sight, give God the praise, who has vouchsafed you so great and wonderful a mercy: but do not think that this Jesus, who you say pretends to have cured you, was at all the author, or cause, or instrument of this blessing. For we are well assured, that he is a wicked man, and a deceiver, being a breaker of the Sabbath, and a neglecter of our traditions.

25. The man replied: Whether he be a wicked man, or not, you may judge as you please: But one thing I

am sure I am not deceived in; and that is, that whereas I was blind all my life before, now I see perfectly well.

26. The Pharisees, being invincibly prejudiced, and therefore still desirous to find out, if possible, some pretence of an objection against the miracle, bid the man then relate to them *once again* all the particular circumstances of his cure, that they might yet more particularly review and examine them, and more strictly weigh and consider them.

27. The man, seeing they would never be satisfied, and being provoked at their impertinent and malicious curiosity, answered, Have I not already given you as distinct and full an account as is possible, of the whole matter? Why would you have me repeat the same thing over and over again? Is it that you yourselves would be at length convinced of the greatness of this man's power, and become his disciples?

28. The Pharisees, enraged at this answer, to the highest degree of fury and passion, replied with many reviling and reproachful words, No, we know indeed that *you* are this man's disciple, as your partiality for him all along in this whole affair has sufficiently discovered; we see how fond you are of new sects and strange doctrines, and how easy you are to be imposed upon by any deceiver: But *we*, whom instead of answering thus rudely, you ought in matters of religion to be wholly guided and directed by, persevere stedfastly in our firmness to our ancient religion, the law of Moses.

29. We know certainly that Moses was a prophet sent from God, and that his law is an authentic revelation of

whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear, wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses disciples.

29 We know that God spake unto Moses: as for this fellow, we know

know not from whence he is.

30 The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners : but if any man be a worshipper of God, and doth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

the will of God, fully and sufficiently attested to be of divine authority. But as for this upstart, whom you are so eager to follow, we know not what authority he has, or that he can pretend to any at all.

30. The man replied : Why, this indeed is a very strange thing, that a man should have power to work so extraordinary a miracle, as giving sight to one born blind ; and yet ye not be able to judge with what authority he comes, or whether he has any authority at all.

31. I thought it had been a rule amongst you, in judging of a man's being a true or a false prophet, that God never gives wicked men or deceivers a power of working extraordinary and unparalleled miracles, openly in confirmation of their doctrine, in testimony of their divine commission, and without opposition of any greater power to withstand them ; but that so great a privilege was granted only to holy men and prophets, sent immediately of God upon extraordinary occasions, to make particular discoveries and revelations of his will.

32. Now the miracle that this man has worked upon me, is one of the most eminent instances of this kind, that ever was heard of. For among all the wonders we read of, that were done by the ancient prophets, or even by Moses himself, there is no example of sight being given to one that was born blind.

33. It is impossible, therefore, but this man must be a prophet sent from God ; since he does as great and even greater things, than any of those whose commission you acknowledge to have been undoubtedly divine.

34. The

34. The Pharisees, enraged at the man's presuming to argue and dispute thus with them, answered: You are a bold and impertinent fellow, brought up all your life in ignorance and wickedness, with an understanding as dark and blind as your body; and do you pretend to instruct *us*, who are teachers and guides of the people, men eminent for learning and skill in the law, and for extraordinary holiness and strictness of life? [And they ordered him to be excommunicated and declared an apostate.]

35. After which, Jesus meeting him, and having heard that the council of the Jews had cast him out, he said to him; Do you believe on the Messiah, the Son of God?

36. The man replied: Sir, I expect and hope for his coming; and if he be already come, I beseech you tell me who and where he is, that I may go and profess my belief in him.

37. Jesus answered: He is already come; and you yourself have both seen him, and experienced his power. For it was he that lately gave you the use of your sight; and it is he that now talks with you.

38. The man replied: Lord, I believe, and am fully convinced, that you are indeed the Messiah, the Son of God. [And he kneeled down before Jesus, and worshipped him.]

39. *Then said* Jesus: With most admirable wisdom and justice, hath the Divine Providence and unerring counsel of God so ordered things, that by means of my coming into the world, they that were *blind* might receive their sight; on the contrary, they that think they *see* best, might be dis-

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world: that they which see not, might see; and that they which see, might be made blind.

covered to be truly blind. [Meaning, by an easy and customary allusion to the matter then before him, that as the gracious dispensation of the gospel, was a glorious and effectual means of bringing ignorant, but humble and teachable persons, to the knowledge of the truth, and of the way to eternal life (whereof his giving sight to the blind man was a most apt emblem and similitude :) So, on the contrary, the ignorance of proud and incorrigible men, such as were the unbelieving Jews, was by this very means of the preaching of the gospel, rendered only more manifest and inexcusable.]

40 And *some* of the Pharisees which were with him, heard these words, and said unto him, Are we blind also ?

41 Jesus said unto them, If ye were blind ye should have no sin : but now ye say, We see ; therefore your sin remaineth.

40. But the Pharisees, who were present when Jesus spake this, understanding his words perversely and absurdly in the literal sense, replied in a scoffing manner : Why, do you think then indeed, that we are become *blind* ?

41. Jesus, knowing their malicious obstinacy, answered : No ; if ye were indeed *blind* in that sense, so as by any natural impediment to be prevented from seeing my works, ye might perhaps have seemed to have some kind of excuse for your infidelity. But now since, as you say, you *see* plainly, and therefore cannot pretend to be ignorant of these my mighty works, which are an undeniable evidence of my divine commission ; your obstinate infidelity, in rejecting the plainest and strongest means of conviction, is absolutely without excuse.

C H A P. X.

Christ distinguished from all false Teachers, ver. 1. Of his purchasing to himself an universal Church, ver. 16. Why Jesus did not in express Terms declare himself to be the Messiah, ver. 23. Humility and Teachableness the necessary Preparatives to receive the Gospel; and that Insincerity is the only Cause of Mens Unbelief, ver. 26. Of Jesus's being the Son of God, ver. 33.

1. & 2. **A**FTER these things, Jesus observing how the chief priests and Pharisees grew every day more and more enraged to see many of the people follow him and embrace his doctrine; and knowing on the contrary how ready they would be to encourage the people to follow any such false teachers, as would flatter them in their vices, and spread doctrines fitted to promote the worldly designs and temporal grandeur of their rabbies and elders; and how these men themselves, without any regard to the true design of their office, did, with only covetous and ambitious intentions, affect to be looked upon as the *guides and leaders, the shepherds and pastors of the flock of God*: He rebuked them for their corruptions, and asserted his own authority, and distinguished himself from all false teachers in the following manner; accommodating his discourse, as usually, with figurative expressions alluding to the present occasion. [*Verily, said he, whoever goes into a sheep-fold, not regularly by the door, but climbing disorderly and violently over the fence, cannot be looked upon as any other than a thief or an enemy, that comes either to steal or to destroy the*

1 **V**ERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door, is the shepherd of the sheep.

sheep. For without doubt the true shepherd, that is sent to feed and look after the sheep, will not go in by any other way than by the door, and by that way which the owner of the sheep has appointed. Thus, whoever undertakes to teach and guide the flock of God, to teach and instruct his people; and yet goes not to them in the way which God has appointed, and following the method which he thinks fit to reveal, but will go in a way of his own inventing, and according to his own fancy or corrupt inclination; is certainly, notwithstanding any pretences of zeal or authority, an enemy and hinderer of mens salvation. For without question, every one that sincerely, and free from worldly designs, intends only to teach and instruct men in the way of salvation, will go entirely in such method as God shall think fit to appoint, and will submit wholly to his directions.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice.

5 And a stranger will they not follow, but will

3. & 4. [To the shepherd that comes in this way and manner, the porter openeth the door, and the sheep which are committed to his charge, hear and know his voice: and he calls them by their names, and leads them out to pasture, and goes before them himself, and they willingly follow him.] Thus to Christ, and to all sincere preachers of righteousness, who come not with any worldly designs, but wholly in the way that God has appointed; good and well-disposed persons, prepared by pious inclinations and the grace of God, readily submit themselves, and receive instruction, perceiving the authority and excellency of the doctrine proposed to them.

5. [But to a stranger that climbs up over the fence, the sheep will not go, but

but will flee from him, not knowing his voice, but being terrified at his coming.] Thus by false, proud, and worldly minded teachers, who persist obstinately in ways of their own inventing, and refuse to promote that method of man's salvation, which God reveals; pious and well-disposed persons will not be seduced; but only such who can thereby serve their worldly interest, pleasure, or ambition.

6. & 7. This parable spake Jesus in the hearing of the Pharisees, without adding at first any explication. But afterward, perceiving that they had not at all understood what he meant, he added and said: Verily, if ye will bear that I should tell you plainly the truth, *I myself* am the *door of God's sheepfold*; the *way*, which God has revealed for the salvation of men; the great *shepherd*, whose doctrine all preachers of true religion must instruct men in, as the only method which God has appointed for the bringing them to happiness and eternal life.

8. All that have set themselves up in other ways, and have pretended, or do pretend, to teach men other methods of salvation, and other doctrines in opposition to mine, are thieves and robbers, * who destroy and scatter the sheep instead of feeding them; that is, serve their own proud, ambitious and † covetous ends, instead of teaching men faithfully the doctrine of salvation. But sincere, honest, and well-disposed persons, do, by the grace of God, escape their deceits, and are not seduced by them.

9. I am the *door of God's sheepfold*; the *way*, which God has revealed for the salvation of men. Whosoever believes on *me*, as the Author of life and happiness, embracing my doctrine, and

flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me, are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture,

10 The

* Jerem.
xxiii. 1.

† Ezek.
xxxiv. 2,
3 & 4.

seeking for salvation only through me, under my guidance, and in that method which God has revealed by me, shall receive such knowledge and instruction in all necessary and divine truths, as will abundantly support, nourish and guide him safely unto everlasting life,

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

10. Impostors, deceivers, and corrupt worldly minded teachers, pretend to instruct and guide men, only that they may have opportunity of * ruling * Ezek. xxxiv. 2, 3. & 4. and domineering over them, and promoting their own worldly and temporal interests thereby. But, on the contrary, the only design of my coming into the world, † is to inform the † I sa. xi. 11. ignorant, to convert the wicked, to strengthen the weak, to bring back those that err, and to conduct men to happiness and eternal life.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

11. I am the good *shepherd*, the true leader and guide of the flock of God. I desire only the safety and good of those which are committed to my charge, and am so far from seeking any worldly advantage to myself from them, that on the contrary, I willingly undergo all labours, and expose myself to all dangers and sufferings, and am ready even to lay down my life for their sakes. || See Ezek. xxxiv. 20. & xxxvii. 24.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them and scattereth the sheep.

13 The hireling fleeth because he is an hireling, and careth not for the sheep.

12. & 13. Whereas they that are hired for wages, and perform their service only in prospect of gain, without having any natural and affectionate concern for such as are committed to their care, when they see any danger approaching, they forsake their trust, and desert those that are committed to their charge, neglecting their duty, when there is no worldly advantage to be made by it; and not having resolution to expose themselves

to any temporal hazard, for the eternal welfare and benefit of others.

14. & 15. I am (I say) the *good shepherd*, the great guide and leader of the flock of God. And there is such a mutual affection, such a likeness and agreeableness of disposition, between me and those persons whom I am to lead, instruct, and take particular charge of as a shepherd doth of his sheep, that they perceiving the excellency and agreeableness of my doctrine, quickly know and discern *me* from all false teachers, and come unto me; and I know and readily embrace *them*. Even * in the same manner as, by reason of the perfect unity and agreeableness that is between me and my Father, I am absolutely and intimately acquainted with *his* will, and he knows and entirely loves *me*. Such an affection, I say, and agreeableness there is between *me* and *my* *sheep*. And a signal instance of this affection on my part, I shall shortly give, which is, that I shall lay down my life for their sakes.

16. Moreover, besides those of God's ancient flock, the Israelites, who shall believe and obey me, and by me be brought to salvation, there are also other well-disposed persons, scattered through the world in other places and nations, who shall at length hear the sound of my doctrine, and become my disciples. These likewise will I bring and unite to the former; and they shall

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other *sheep* I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

17 There

* *Καὶ γὰρ γινώσκω τὸν πατέρα*, ought not to be rendered, *even so know I the Father*; but simply, *and I know the Father*. For these words are not the latter member of the similitude (as our translation makes them), in respect of the foregoing words in the same verse; but this whole verse is one member of a similitude, in respect of the former verse.

all become * *one flock under one shepherd*, joined together in one holy communion and fellowship, in the profession and practice of one pure and undefiled religion; and making, without distinction of nations or families, one holy and undivided church of God, under one head, which is Christ.

* See
Ezek.
xxxvii. 21.
& 24.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

17. For this great end it is, that I am willing to lay down my life, that I may thus purchase to myself a church out of all nations and ranks of men, who, by the efficacy of my death, shall be redeemed from the wickedness and misery of a corrupt world, to the profession of my true religion on earth, and the enjoyment of my eternal happiness in heaven. And for this reason my Father loves me, and hath committed all power and dominion to me; because I am willing, in order to bring about so excellent a design, to lay down my life and take it again.

18 No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

18. I lay down my life, I say; not because the power and malice of my enemies can prevail against me; but freely and voluntarily, because it is the will of my Father, and because it is necessary to the salvation of men, that I should do so. For this great end I have full power to lay down my life, and have also power to take it again. Believe me not, that I lay down my life freely, unless I show that I have also power to take it again. But if I restore myself to life again, and raise myself up with the same ease as I suffer my life to be taken away, then believe that it is not by my enemies prevailing against me, but by my own free choice, and in obedience to the will and appointment of my Father, that I lay down my life.

19. 20. & 21. Upon Jesus's saying these words, the Jews began again to be divided amongst themselves, and to fall into different opinions concerning him. *Some crying out,* The man is possessed with a devil, and is mad; How have ye patience to hear him talk at this rate? *But others replying on the contrary,* Nay, it is impossible he should be either a madman or a possessed person. For, can madness, or being possessed, enable a man to give fight to one that was born blind? This work, you must confess, was plainly and undeniably the effect of no less than a truly divine power. And if his actions be evidently the mighty power of God, how then can ye suppose that his discourses are only madness, or the ravings of an evil spirit?

* 1 Mac-
cab. iv. 56.
& 59. And
2 Maccab.
x. 5. & 8.

22. & 23. ¶ Now it was at the *feast of the dedication*, when Jesus made these discourses to the people; which feast was a yearly solemn commemoration, kept * in remembrance of Judas Maccabæus's cleansing the temple, and setting up and consecrating a new altar, after the profanation of the temple by Antiochus. And this feast being in the winter time, Jesus therefore chose to walk in a porch of the temple, called Solomon's porch, which was a place convenient for the people to meet, in and discourse in bad weather.

24. As Jesus, therefore, was walking in this place, some of the chief of the Jews came about him, and said, Why do you hold us so long in doubt with uncertain and obscure expressions? If you are indeed the Messiah, why do you not plainly, and in express words, declare yourself to be so?

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil: Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Fathers name, they bear witness of me.

26 But ye believe not; because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me.

25. Jesus knowing that they who put this question to him, did not do it because they desired any satisfaction, or wanted sufficient means to know who he was, but only that they might have a pretence to accuse him before the Roman governor for a seditious design of setting himself up to be their king, replied, I have already given you abundant demonstrations who I am, so that there is no reasonable room of doubting, and yet ye believe me not. The works, I mean, which I have performed as testimonies of my divine commission, are undeniable evidences of my being sent from God.

26. But it is no wonder, that notwithstanding this, ye still disbelieve me. For ye would continue to do the same, notwithstanding any other declaration, which ye now hypocritically and maliciously desire, or any other proof whatsoever, that could possibly be given. For, the reason why ye do not now believe me, is not because ye have not already seen sufficient evidence to convince you who I am, but because ye are obstinately and maliciously prejudiced against the holiness of my doctrine; being of tempers contrary to that humble and teachable disposition, which I said was the temper of those whom I called my sheep.

27. Those who are of that humble and teachable disposition, free from prejudices and worldly interests, and sincerely prepared to receive whatever shall appear to come from God, quickly perceive the excellency of my doctrine, and are convinced by the proofs of my divine commission, and are as

willing to follow *me*, as I am ready to acknowledge and embrace *them*.

28. To these persons, and to these only, I will give eternal life, and they shall never perish. For by believing on *me*, and persevering in the obedience of my commands, they shall be enabled to withstand and overcome all the temptations of the devil, and all the allurements, and all the persecutions of the world; so that no force or malice, either of men or devils, shall ever be able to take them away from *me*.

29. & 30. My Father, who has appointed me to be their Saviour, to instruct, preserve, and bring them to everlasting life, is greater than all, and has supreme and uncontrollable power over all; so that nothing can oppose or hinder his will and pleasure. Now my Father and I are in effect one and the same, in power and will, he having communicated *his* power to *me*. It is therefore the same thing to oppose *my* will, as to oppose *his*. And therefore, since no force can take out of his hands, those whom he determines to save, neither can any power, as I said, be able to take them away from *me*.

31. At these words, the Jews, falling again into a great rage, took up stones to cast at Jesus, and kill him.

32. But Jesus said to them, What just provocation have I given you, that you should attempt thus tumultuously to stone me? All the works that I have done among you, in proof of my divine commission, are such as tend only to the great benefit and advantage of men. I have fed the hungry, I have healed the lame, I have given sight to the blind, I have cast out devils, I have

28 And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.

29 My Father which gave them me, is greater than all: and none is able to pluck *them* out of my Fathers hand.

30 I and *my* Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?

cured all sorts of diseases, and I have raised the dead. For which now of these good works is it, that ye are so angry, as to go about to take away my life?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou being a man, makest thyself God.

33. The Jews replied: No, it is not for any good work, that we think you deserve to be stoned, but because you blasphemously and impiously arrogate to yourself the power and majesty of God; and, being a mere mortal man, no ways superior to us, you assume to yourself the title of the Son of God; not in a dutiful and pious sense, as we all do, but in a haughty and profane manner, and in derogation to the honour and glory of God, as if you were an equal sharer in his divine power and incommunicable attributes, and were to be looked upon as yourself a God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

34. Jesus answered: How perversely do you seek pretences to accuse and revile me? What if I styled myself the Son of God, and declared myself to be endued with his power and authority? Is this a just reason why ye should call me a blasphemer? Does not the scripture itself, upon much smaller occasions, call men * gods, and children of the Most High, even only because, being judges and rulers of the people, they act by authority and commission from God? * Psal. lxxxii. 6.

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken:

36 Say ye of him, whom the Father hath sanctified, and sent into

35. & 36. If then the scripture itself, which ye cannot contradict or find fault with, scruples not to call *ordinary magistrates*, gods, only because they are in the place of God, to judge and rule his people, how much more unreasonable is it in you to accuse me of blasphemy, for calling myself the Son

of God, who have originally an infinitely nearer relation to God than any earthly magistrate ever had, and am sent into the world upon a much more extraordinary occasion, with *other authority*, with *other powers*, and with *other testimonies of my divine commission*, than was ever given to any temporal ruler or judge?

37. Which superiority, that it is not a bare pretence in me, but that I really have such *authority*, such *powers*, and such *divine commission*, as none before me ever had, I do not desire you should believe upon my own affirmation, unless I also perform such works in confirmation of what I say, as you yourselves cannot, with any tolerable reason, deny to be plainly the effects of a power no less than truly divine.

38. But if I really do such work; and ye cannot deny it, then, though you have no respect for my person, or regard to my own affirmation concerning myself, nor disposition to believe and embrace my doctrine, upon account of its intrinsic holiness and purity; yet at least let the undeniable evidence of the mighty works which I perform, overcome your prejudices, and convince you, that there is between my Father and me, a perfect communication of power, and agreement of will.

39. Here the Jews, not knowing what to answer to this argument, fell again into a rage, and attempted to apprehend Jesus by force. But the appointed time of his suffering being not yet come, he withdrew himself privately from among them, and escaped out of their hands.

the world, Thou blasphemest? because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe me not, believe the works: that ye may know and believe that the Father is in me, and I in him.

39 Therefore they fought again to take him: but he escaped out of their hands.

40 And went away again beyond Jordan. into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle; but all things that John spake of this man, were true.

42 And many believed on him there.

40. And departing out of Jerusalem, he retired again over Jordan, to Bethabara; the place where John the Baptist had at first preached and baptized. And there he continued some time, preaching and instructing such as resorted to him, in the nature and doctrine of the gospel.

41. & 42. And many believed on him there, more than in Judea and Jerusalem: The place itself contributing not a little towards their conversion. For they remembered the testimony that John the Baptist had given *in that place* concerning him. And observing that Jesus worked many miracles, and fully answered the great character that John the Baptist had given of him, they concluded, that if John the Baptist, who did no miracles, would yet certainly have been believed to have been the Messiah, if he had not himself expressly denied it, much more reason was there to believe, that Jesus, who did so many mighty works, and those professedly in proof of his divine commission to that office, was undoubtedly the expected Messiah.

C H A P. XI.

Jesus raiseth Lazarus from the dead, ver. 1. Of the Malice of the Jews, ver. 46.

1. & 2. **N**OW while Jesus continued in the country beyond Jordan, one Lazarus, a friend of Jesus, living at Bethany, fell sick. And he had two sisters: The name of the one was Martha, and the other was Mary, the same that afterwards* anointed Jesus's feet at a public entertainment, and wiped them with the hair of her head.

* Matt.
xxvi. 7.

3. These two sisters, therefore, being acquainted with Jesus, and knowing his kindness for their brother, sent immediately to let him know what a dangerous condition his friend Lazarus was in. Hoping that he, whom they had known to do so many miracles for the benefit of strangers, would not be backward to come and restore to health one that was his particular friend.

4. Jesus hearing this account, and having before resolved in his own mind what he would do, said to his disciples, This sickness of our friend Lazarus shall not finally prove mortal; but the wisdom of divine Providence has permitted him to fall into this disease, that I may have an opportunity of manifesting the glory of God, and working a notable miracle upon him, for the proof of my authority, and confirmation of my doctrine.

1 **N**OW a certain man was sick, *named* Lazarus of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now

5. Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that, saith he to his disciples, Let us go into Judea again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goes thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth,

5. & 6. Nevertheless, notwithstanding this declaration of his intention to work a miracle on Lazarus's behalf, and that he was moreover known to have a particular kindness both for Lazarus and for his two sisters, so that it might have been expected he would immediately have done something for him, without the least delay; yet Jesus, designing to work the miracle in a manner very different from what either his own disciples or Lazarus's relations could expect, continued still two days after his hearing of Lazarus's illness, in the same place where he was before, without taking any further notice, or expressing any more concern for Lazarus.

7. But at length, at the end of two days, knowing that Lazarus was by that time dead, he said to his disciples, Come, let us go back again into Judea.

8. The disciples, either not considering the declaration that Jesus* had made upon his first hearing of Lazarus's illness, or else understanding him as if he had meant only that he would heal Lazarus without going to him, seemed very much surprised at this motion, and said, Master, did not the Jews attempt to stone you there very lately, and will you now return thither again so soon, and unnecessarily expose yourself to the most extreme danger? * Ver. 4.

9. & 10. But Jesus replied: Be not afraid for me; I can still disappoint the malice of the Jews, as before. For as a man that travels in the day-time is in no great danger of stumbling and falling, so long as he enjoys the benefit of the light of the sun, and the darkness overtaketh him not: So I, till the time be finished, wherein my Father has

has appointed me to preach his will, to instruct the world by my doctrine, and to convince men by my works, shall not be delivered up into the hands of my enemies, how great and how unwearied soever their malice against me may be.

11. But though the danger were really greater than it is, and even as great as your fears, yet I could not forbear going upon this occasion. For our friend Lazarus is fallen asleep, and I must go to him to awake him: [Meaning that Lazarus was then dead, and that he intended to go and restore him to life, which to the Divine Power was as easy a thing, as awaking a man out of sleep].

12. & 13. But the disciples misunderstanding him, as if he had meant only in the literal sense, that Lazarus was asleep, and taking his natural rest, replied, Lord, if he can sleep, it is a good sign that his disease is abated, and that he may probably recover. But Jesus meant, as I said, that Lazarus was really dead.

14. Seeing therefore the weak mistake of his disciples, he then told them plainly, saying, Lazarus is dead.

15. And I am glad, *said he*, for your sakes, that I was not with him, because now I shall have an opportunity of doing a much more remarkable and signal miracle, than if I had been with him sooner, for the greater confirmation of your faith. Let us now therefore go to him.

16. Then said Thomas to his fellow-disciples, Well, since our master is fully resolved to go again into Judea,

because there is no light in him.

11. These things said he; and after that, he said unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit, Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there (to the intent ye may believe) nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let

Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.)

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

though he was so lately in danger of his life there, and we cannot by any persuasion prevail upon him to forbear going, and to continue in this retired place for the preservation of *his own* life, let *us* even resolve to go also with him, and, if the will of God be so, perish together with him, rather than forsake him, and suffer him to fall alone into the hands of the Jews.

17. Jesus, therefore, with his disciples following him, went from Bethabara beyond Jordan, to Bethany, which was at such a distance, that, when they came thither, they found Lazarus had been already no less than four days dead and buried.

18. & 19. They found there also many of the Jews, inhabitants of Jerusalem; who, because Bethany was very near the city, had come down in great numbers to comfort the two sisters, Martha and Mary, after the loss of their brother: Providence so ordering things, that there should be abundant witnesses from among the chief of the Jews, and out of Jerusalem itself, present at Jesus's working such an extraordinary miracle, as raising one from the dead.

20. Now when Jesus drew near the village, Martha hearing that he was coming, ran out in haste to meet him, and left her sister Mary sitting still with her friends in the house, and not yet knowing any thing of Jesus's approach.

21. And as soon as Martha saw Jesus, she said unto him, Lord, I could heartily have wished you had come hither a few days sooner; for, if you had,

had, I know you were able, and I doubt not but you would have been willing, to have cured my brother's sickness; and therefore I sent to give you notice of it, as soon as possibly I could.

22. But now he is dead, there is no hope of recovering him. Though even yet, whatever you should desire of God, I know would be granted you.

23. This she said between hope and despair, believing that nothing was too hard for Jesus to effect, and yet not daring to hope to see one raised to life, after he had been four days dead and buried. Jesus, therefore, spake comfortably to her, saying, Do not despair, your brother shall rise again from the dead.

24. Martha replied, Yea, Lord, I know that he shall rise again at the general resurrection at the last day. But though this is indeed great matter of comfort to us, yet we could not but wish, that, if it had been the will of God, he might at present have continued some time longer with us on earth.

25. & 26. Jesus answered, I am the Author of life, both present and future. And as I have power to raise up all men at last to the general judgment; so I have also power to raise up whomsoever I please at present. Whosoever, therefore, believeth on me, as he shall not finally continue under the power of death, and perish for ever, so he is at present holden of death by my permission only, and during my pleasure. Dost thou believe this, Martha?

27. Martha replied, Yea, Lord, I believe, and am fully satisfied, that you

22 But I know, that even now whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live,

26 And whosoever liveth, and believeth in me, shall never die. Believeest thou this?

27 She saith unto him, Yea, Lord; I believe that

that thou art the Christ the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping,

are the Messiah the Son of God, the same that was promised by the prophets, and have been long expected by the whole nation of the Jews, and are now sent into the world for the redemption and salvation of men; and that all things therefore are in your power.

28. And as soon as she had said these words, she ran back to the house, and whispered to her sister Mary privately, saying, Jesus is come, and waits to speak with you.

29. Which when Mary heard, she rose up immediately, and ran out in all haste to meet Jesus.

30. Now Jesus was not yet come into the village, but continued still in the place where Martha at first met him.

31. When, therefore, the Jews, who were in the house with Mary, comforting her after the loss of her brother, saw her rise up suddenly and run out, they, imagining that her design was to go to the tomb, and weep over her brother, went out after her to endeavour to prevent her immoderate grieving. And by this means they all became witnesses of the miracle that Jesus worked.

32. For, following Mary, they found that she did not go, as they expected, to the sepulchre, but went in the common road out of the village. And when she came to the place where Jesus was, she fell down at his feet, and said, Lord, if you had come hither time enough, I am sure my brother would not have died.

33. & 34. Jesus, seeing her, and her friends that were with her, weeping and making great lamentation, with the

the highest expressions of grief and sorrow, seemed to be much troubled and concerned in his own mind, as if he himself likewise was no less grieved for his friend Lazarus, than they who were his near relations. And he said to them, Where have ye laid him? They answered, Lord, if you please, we will show you where his sepulchre is.

35. Jesus then went along with them, and as he was going towards the sepulchre, they observed that he wept.

36. & 37. Some of the Jews therefore, seeing him weep, said, Look, how greatly this man loved Lazarus. But others of them said, This man, who pretends to have opened the eyes of one born blind, if he has really a power of working such great miracles, why was he not able to prevent his friend's death?

38. Now when Jesus came at the sepulchre, which was a cave in a rock, stopped with a great stone, he sighed again, seeming to express great sorrow and concern of mind for his friend; and thereby raising the expectation and attention of all that were present, to see what he would do.

39. Which, while they waited for with impatience, he bid them take away the stone from the mouth of the cave. Whereupon Martha, not yet daring to hope, notwithstanding all that Jesus had said to her, that her brother should be restored to life, answered, Lord, by this time he stinketh, for he has been dead four days.

40. But Jesus replied: Did not I tell you, Martha, that I am the Author

and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him.

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh, for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee,

thee, that if thou wouldest believe, thou shouldest see the glory of God?

41. Then they took away the stone *from the place* where the dead was laid. And Jesus lift up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42. And I knew that thou hearest me always; but because of the people which stand by, I said *it*, that they may believe that thou hast sent me.

43. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

44. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

of life, and have power to raise up whom and when I please; and that, therefore, if you were not too distrustful and unbelieving, you should see me gloriously evidence the power of God residing in me?

41. Then they took away the stone from the mouth of the sepulchre. And Jesus, lifting up his eyes to heaven, said, Father, I thank thee, that thou hast granted my petition, and enabled me to perform this mighty work.

42. And I know (*added he moreover*), that thou *always* grantest what I desire, and hast communicated to me *all* power *absolutely at all times*. But *this* I say *now*, for the sake of the people here present, that I appealing expressly *on this particular occasion* to thy Almighty power for the attestation of my divine commission, and *thou* immediately answering my request, and bearing witness to me by a great and most undeniable miracle; *they* may be fully convinced, that I am indeed sent by thee, and that all that I say and do here upon earth, is according to thy will, and only for the manifestation of thy glory.

43. [And having thus said, he turned himself towards the dead body, and spake aloud with a voice of power and authority, saying], Lazarus, come forth.

44. At which words the dead man, being restored to life in a moment, came forth out of the sepulchre, with his hands and feet tied up in grave-clothes, and his face bound about with a napkin. And Jesus bid the standers-by unbind him, and let him go.

45. Now

45. Now this was so great and undeniable an evidence of Jesus's divine power and authority, that many of the Jews, who were present, as * I said, upon occasion of comforting Mary and her sister after their brother's death, were convinced by this miracle, and believed on Jesus.

* Ver. 18.
& 31.

46. But others of them, being obstinately prejudiced, and incorrigibly wicked, so that no proof whatsoever, no not even raising one from the dead before their eyes, could convince and persuade them to embrace a doctrine inconsistent with their vicious and worldly tempers, instead of believing on Jesus, went maliciously and informed the Pharisees what he had done, that they might consult how to oppose him, and consider of means to prevent the influence that so notorious and plain a miracle was likely to have upon the people.

47. The chief priests, therefore, and Pharisees, calling a council, consulted among themselves, saying, What shall we do? It is plain, and we cannot deny it, that this man has indeed worked many notable miracles.

48. Now if we take no notice of it, and suffer him to go on in this manner, undisturbed, the people will certainly all run after him, believing him to be the expected Messiah, and will set him up for their king. And the Romans upon this pretence, as if we were raising sedition against them, will take occasion to come upon us, and deprive us utterly of our religion and remaining liberty. Yet, on the other hand, if we should rashly apprehend this

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doth many miracles,

48 If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.

49 And

man, and put him to death, and it should appear at the same time that he is an innocent person; this also might prove of dangerous consequence.

49. And one of them *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all.

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation:

52 And not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad.

49. & 50. But Caiaphas, who was one of the council, and also high priest for that year, standing up, said: I wonder ye should be so weak and irresolute, as to raise scruples and questions in so plain a case, and spend that time in consulting and deliberating, which ye ought to employ in executing your designs. Is this a time to consider and dispute, when the thing is already almost past recovery? No, ye ought immediately, without further inquiry or loss of time, to cause the man to be put to death. What if it should afterwards appear, that he was an innocent person? Is it not better that one man should be put to death at all adventures, for the preservation of the whole nation, than that the whole nation should be ruined by your unnecessary scrupulousness about the life of one man?

51. & 52. This, though spoken by Caiaphas in a politic and worldly sense only; yet, he being high priest that year, it was so ordered by especial Providence, that his words, in a sense very different from what he intended, appeared to be an exact prophecy of what soon after came to pass, viz. that Jesus should die for the nation of the Jews, and not for that nation only, but also for all mankind, that he might gather together out of all the nations of the earth, the dispersed servants of God, into one holy church, united under one head which is Christ, and joined together in one holy communion

and fellowship, in the profession and practice of one faith and worship.

53. Now, from this time forwards, the council of the Jews, being fully resolved to take away Jesus's life, consulted no longer *whether* they should do the thing or no, but only *how*, and in what manner they might best effect it.

54. Jesus, therefore, knowing their resolution, appeared no more openly among the Jews at or near Jerusalem, till the time of his suffering was fully come, but retired into the farther part of Judea, to a city called Ephraim, upon the borders of the wilderness. And there he continued for some time with his disciples privately, till the feast of the passover drew near.

55. At which time, the Jews being obliged to go up from all parts of the country to Jerusalem, to be presented at the feast, many went thither a little beforehand, to purify themselves according to the law, that they might be prepared to eat the passover.

56. Great numbers, therefore, of the people from all parts of the country, meeting together in the temple, they inquired one of another concerning Jesus, and asked each other's opinion about his doctrine and behaviour; also, *where* they thought he was, and whether he would (contrary to custom) absent himself from the feast: Some of them being desirous to see him, that they might hear his doctrine, and behold his miracles; and others, that they might discover him to the chief priests.

53 Then from that day forth, they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence into a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, *that* if any man knew where he were, he should show *it*, that they might take him.

57. For the chief priests and Pharisees in council, had given out strict orders, that whosoever knew where Jesus was, should immediately discover him, on pain of their utmost displeasure.

C H A P. XII.

Jesus entertained at Bethany, ver. 1. Judas's Covetousness re-proved, ver. 4. The extreme Malice and Iniquity of the Jews, ver. 10. Jesus's solemn entrance into Jerusalem, ver. 12. The Greeks desire to see Jesus, ver. 20. Jesus foretels the spreading of the Gospel among the Gentiles after his death, ver. 24. That Christians must suffer Afflictions and Persecutions, ver. 25. A Voice from Heaven, ver. 28. Jesus foretels his Death, ver. 32, 33. His final warning to the impenitent Jews, ver. 35.

1 **T**HEN Jesus, six days before the passover, came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.

2 There they made him a supper, and

1. **N**OW six days before the passover, Jesus, in his return to Jerusalem, came again to Bethany, the town where Lazarus dwelt, whom he had raised from the dead.

2. And there he * was invited to a great supper, at which Martha assisted

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* At the house of Simon the Leper; possibly the same where Lazarus and his sisters dwelt. At least, Simon was a friend and acquaintance of theirs; and Lazarus was invited as a guest; but Martha, as a friend and neighbour, assisted in providing the entertainment. As to the *time*; though even St. John's words do not necessarily signify, that the feast was made the same day that Jesus came to Bethany, six days before the passover; yet supposing that they do so, how they may nevertheless be reconciled with the other Evangelists, see note on Mark xiv. 3.

in providing the entertainment, and Lazarus was one of the company that sat at table with Jesus.

3. Now as they were sitting at meat, Mary came behind Jesus with a box of very precious ointment, containing not less than a pound; and she anointed his head and feet with it, and wiped his feet with the hair of her head, and the whole house was filled with the sweet smell of the ointment.

4. & 5. Whereupon Judas Iscariot, the same that afterward betrayed Jesus, said in discontent: Wherefore is this woman suffered to waste prodigally so much good ointment to no purpose, which might have been sold for a great deal of money, enough to have relieved several poor people.

6. This he said, not that he had any charity or real concern for the poor, but because, being purse-bearer to Jesus and the apostles, and of a covetous and thievish disposition, he was displeased the ointment was not sold, and the money put into his possession, that he might have applied some of it to his own private use.

7. Jesus, therefore, knowing his thoughts, replied: Nay, do not disturb the woman: for it is a very commendable thing in her, that she has testified her respect in this manner, and paid this last honour to me before my death. Which, because it is now very near, there is also another good thing, that you are not aware of, in what this woman has now done for me: She has anointed my body beforehand against the burial, and has been directed by Providence to spend that ointment on me *yet alive*, which *she* would have desired, and *you* would easily have allowed

Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment, of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment.

4 Then said one of his disciples, Judas Iscariot, Simons son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you : but me ye have not always.

9 Much people of the Jews therefore knew that he was there : and they came, not for Jesus sake only ; but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted, that they might put Lazarus also to death.

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

her, to have embalmed me with, when *dead*.

8. And as to what you say about the poor, I tell you, you have *them* always with you, and can never want opportunities of relieving them, if you be charitably disposed. But it is a very small time that I shall continue amongst you, and therefore you need not grudge what is spent upon *me* in this short time.

9. ¶ Now, Bethany being near Jerusalem, and the news of Jesus's being there, quickly reaching to the city ; great multitudes of people resorted thither from Jerusalem, not only to see Jesus, whose fame had been greatly increased by his late miracle worked upon Lazarus ; but also out of curiosity to see Lazarus likewise, who had been raised from the dead. And this thing proved of very great consequence.

10. & 11. For so great an influence had the sight of Lazarus upon the people, that many of them, upon his account alone, forsook the party of the Pharisees, and believed on Jesus, being convinced by that most evident and undeniable miracle. So that the chief priests and Pharisees, whose malice against Jesus was implacable and endless, were forced to resolve to put Lazarus also to death, seeing they could not otherwise prevent his being the occasion of many of the people's believing on Jesus.

12. & 13. ¶ The next day, Jesus went from Bethany to Jerusalem. And when the people, which were come up from all parts to the feast at Jerusalem, heard that he was coming, they went out in a great body to meet him, with

boughs of palm-trees in their hands. And they cried before him, saying: Blessed be he whom the Lord has sent to visit, instruct, and govern his people; God preserve and establish the kingdom of the Messiah, and let peace and glory attend it for ever.

14. & 15. And in this manner they conducted Jesus into the city, with great pomp and state, himself riding upon a young ass, according to the prophecy of Zechariah (Zech. ix. 9.); [Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee, ——— lowly, and riding upon an ass, and upon a colt the foal of an ass.]

16. These things the disciples understood not the meaning of, at that time. But after Jesus's resurrection and ascension, then they remembered that these things were written by the prophets concerning the Messiah, and that they were all exactly accomplished in Jesus: And it proved a great confirmation of their faith.

17. In this manner, I say, the people conducted Jesus to Jerusalem, with great pomp and state, shouting and magnifying him for the miracles which they had seen or heard he had worked, and particularly for his raising Lazarus from the dead after he had been buried four days.

18. For, one of the principal reasons that moved the people to go and meet him so at that time in a body, was the fame of that great miracle of his raising Lazarus from the dead.

19. ¶ Now when the chief priests and Pharisees saw with what joy and triumph the people received Jesus,

13 Took branches of palm-trees, and went forth to meet him, and cried, Hosanna, Blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold thy King cometh, sitting on an asses colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye

ye how ye prevail nothing? Behold, the world is gone after him.

they were enraged beyond measure, and said one to another, See you, how all our designs are baffled; and the more we oppose this man, the more his authority increases, and the more he is admired by the people? We must take other measures, and be more resolute and speedy in the execution of our designs: For, if we let things go on at this rate, in a little time the whole nation will run after him.

20 ¶ And there were certain Greeks among them, that came up to worship at the feast.

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

20. & 21. But as on the one hand the malice of the Pharisees was thus increased by the spreading of Jesus's fame, and the growth of his esteem among the people; so, on the other hand, the inquisitiveness of unprejudiced persons, and their desire of seeing and hearing Jesus, was proportionally increased. So that not only Jews, but strangers also and foreigners, were very desirous to see and talk with him. Particularly some Greeks, devout persons, who were come up from the borders of Galilee to worship in the outer court of the temple, at the time of the feast, happening to know Philip, who was himself a man of Bethsaida, in the country of Galilee, earnestly desired him to bring them to a sight of Jesus.

22 Philip cometh and telleth Andrew: and again, Andrew and Philip told Jesus.

22. Philip, acquainting Andrew with it, who was his countryman *, and the * John i. elder disciple, they two went together, 44. and told Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of Man should be glorified.

33. Jesus *replied*, Do the Greeks desire to see me? Now then is the time approaching, when the power and glory of the Messiah shall begin to be manifested, not only to the Jews, but also to all the nations in the world.

24. Nevertheless this, and whatever other opportunities of this nature, whereby I may in part be made known to the world, shall happen during my life here upon earth, are *only small beginnings* of the manifestation of my power, and as it were earnest of my future glory, and of that vast and wonderful progress which my doctrine shall make in the world after my death. For, as a grain of corn, before it is sown and dies, continues single and without any increase; but after it is sown in the earth and dies, produces much fruit: So the manifestation of my glory, and the spreading of my doctrine in the world, shall, after my death, be infinitely and incredibly great, in comparison of what it now is.

25. [And having thus acquainted the disciples who brought the Greeks to see him, that the great establishment and enlargement of his own kingdom would not be till after his death; he took this occasion (as he did all others), to let them understand, that they also must not expect to arrive at the glory and happiness which was promised them, but by being prepared in like manner to pass through sufferings, afflictions, and death.] And now, *continued he, therefore*, as you see that the way, by which *I myself* must attain to my kingdom, is this of suffering and death: So *ye*, and whosoever intend to be my disciples, must take notice, that the way by which *ye likewise* must attain eternal life, is the same way of suffering and bearing affliction. So that whosoever dares not expose himself to sufferings and death for my sake, but avoids persecution, by forsaking his religion, in hopes to *save* his life, does most truly *lose* it, by for-

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it: and he that hateth his life in this world, shall keep it unto life eternal.

feiting his eternal happiness, even as he who, to save his corn, forbears sowing it, does most foolishly lose it by seeming to preserve it. But he that exposes and *loses* his life in this present time, for the sake of his religion and virtue, does really *preserve* it in the most proper sense, unto everlasting glory, even as he who, by sowing his corn, seems to cast it away, does most truly save it to a very great increase.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

26. Thus then, if any man will be my faithful disciple and servant, he must resolve to follow my example, and be prepared to suffer, as I shall. Which if he does, and be partaker of my sufferings, he shall also be partaker of my reward, and accompany me in my happiness, as he did in my affliction. For my Father, who exalts *me* to everlasting glory, after I have been despised and rejected by the world, will likewise exalt *all my faithful servants* to a share in the same glory, after they have been also despised and persecuted by the world.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

27. The sight indeed and apprehension of present or approaching sufferings and great afflictions, must needs be grievous and uneasy for the present. I myself am now disturbed in my own mind at the apprehension of the sufferings I must shortly undergo, and I could even wish in the infirmity of human nature, that my Father would deliver me from them. But the consideration of the use and necessity of the sufferings to be undergone in any just and good cause, is a sufficient support under them; and when I consider that I came into the world on purpose to pass through those sufferings which
are

are now coming upon me, I can with all cheerfulness and willingness submit to them.

28. *Then lifting up his eyes to heaven, he said: Father, I resign myself wholly up to thy all-wise will and pleasure: Glorify thy name in me, by what means and in what manner soever thou thinkest fit. Which words as soon as Jesus had uttered, immediately there came a voice from heaven, saying: I have both glorified it by thy means already, and will glorify it by thee again.*

29. This voice, all the people that were present, heard; some of them plainly, others more imperfectly. Some, therefore, said, it thundered only: But others said, it was an angel spake to Jesus from heaven.

30. But Jesus himself said to the people: This voice came not upon *my account*, or to give me any satisfaction for *my own part*, as if *I myself* wanted any assurance of my Father's love and affection: But it came for *your sakes* wholly, that ye might have an evident testimony immediately from heaven, of my divine commission, and that ye might understand, that all the sufferings I must shortly pass through, shall end in great and extraordinary manifestations of the
* *glory of God.*

* *ἀκούω*,
ver. 28.

31. Now, therefore, is the time, when the powers of this present world are about to be called in judgment: When the devil, who at present reigns in the children of disobedience, keeping them in the slavery of ignorance, idolatry, superstition, and all impiety, shall be dispossessed of that dominion, which he now exercises over the greatest part of the world: And all nations, by the preaching of the gospel, shall be in-

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified it, and will glorify it again.

29 The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

structed in the knowledge of God, and of his truth.

32 And I, if I be lifted up from the earth, will draw all men unto me.

32. For as soon as * *I be lifted up* * See Ch. iii. ver. 14. *from the earth*, which will now be very quickly, I shall draw all men to me. All nations and people shall hear my doctrine, and embrace my religion; and, forsaking the slavery of sin and Satan, shall flee to me for salvation, in the way of faith, repentance, and the obedience of the gospel, which God has sent me into the world to reveal.

33 (This he said signifying what death he should die.)

33. By this phrase of *being lifted up from the earth*, Jesus meant to signify his crucifixion, resurrection and ascension: The manner of his death upon the cross †, representing particularly † See Ch. iii. ver. 14. his being *set up* as a Saviour, to whom all that had been kept in bondage under sin and Satan, might flee for deliverance; in like manner as the brazen serpent was *set up* in the wilderness, for all them who had been bitten by serpents, to flee unto for a cure.

34 The people answered him, We have heard out of the law, that Christ abideth for ever, and how sayest thou, The Son of Man must be lifted up? who is this Son of Man?

34. But the Jews, not understanding the meaning of these words, only in general imagining, that he spake of his departure out of the world, replied: What do you mean by *being lifted up from the earth*? We have been taught out of the scripture, that the Messiah is to continue for ever, and that his kingdom shall be established without end. If then you are the Messiah, as you seem to pretend, what do you mean by talking of *your being taken out of the world*? And if you are not the Messiah, what do you mean by calling yourself the *Son of Man*, which we take to be the title of the Messiah; (Dan. vii. 13.)

35. Jesus

35. Jesus, knowing their obstinacy and malice, and that they did not want sufficient means of conviction, but were wilfully governed by unreasonable prejudices, replied: I have already given you abundant demonstration, who I am; yet ye believe me not. Neither would ye (I know), though I should give you more or greater proofs. I shall not, therefore, strive any longer with your wilful and malicious obstinacy; but only give you this one final warning, and leave it to your consideration. There is yet a little time allowed you, wherein the light of the truth will be still offered you, and it is not even now too late to embrace it, if you will lay aside your malice and unreasonable prejudices, before God removes from you the means of knowledge, and you be wholly given over to your own corrupt affections, to wander in the darkness of ignorance, superstition, and incurable prejudices.

36. I am the Light of the world, sent from heaven to reveal to you the will of God plainly, and to instruct you fully in the way of eternal life. And I have yet a very little time longer, to continue here upon earth. Which so long as I do, you may yet believe on me (or on those whom I shall send), before it is too late; and may become heirs of everlasting life and happiness. But if ye continue to neglect and despise the offers of grace, God will speedily remove from you the means of knowledge, and the opportunities of salvation. [And having said this, he withdrew himself privately, and retired to Bethany, to avoid the malice of the Jews for the present.]

35 Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These *things* spake Jesus, and departed, and did hide himself from *them*.

37 ¶ But though he had done so many miracles before them, yet they believed not on him :

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless, among the chief rulers also, many believed on him; but

37. ¶ Thus, notwithstanding all the proofs that Jesus gave of his being the true Messiah, both in his doctrine and actions, and notwithstanding all the evident and undeniable miracles that he worked in the presence of innumerable witnesses, yet the greatest part of the Jews, blinded with inveterate prejudices and vicious affections, obstinately persisted in their unbelief.

38. So that in them was exactly fulfilled that prophecy of Isaiah (Isa. liii. 1.), [Lord who has believed our report? and to whom hath the arm of the Lord been revealed?] How few are there, that have been convinced, as they ought to have been, by the mighty works which the Divine Power has wonderfully performed before their eyes!

39. & 40. And, indeed, it was impossible the Jews should be convinced, and embrace the doctrine of Christ, being such persons as the same prophet elsewhere describes, saying (Isa. vi. 9.): [Ye hear, indeed, but understand not, and ye see indeed, but perceive not. For the heart of this people is fat, and their ears heavy, and their eyes shut; so that they see not with their eyes, nor hear with their ears, nor understand with their heart, to be converted and healed.]

41. These things the prophet Isaiah spake, foreseeing the glorious manifestation which God intended to make of himself to his people the Jews by his Son, and how unworthily they would entertain that great revelation.

42. Nevertheless, though the greatest part of the Jews, according to these prophecies of Isaiah, rejected the doctrine of Christ, yet some, even of the principal

principal men and chief rulers themselves, believed on him. Only, for fear of the council, they durst not openly profess that belief, lest they should be put out of the synagogue, and looked upon as apostates.

43. For they valued their reputation with men, more than the honour of God, and were more concerned for their temporal interest in this present world, than for the satisfaction of a good conscience in the hope of that which is to come.

44. ¶ *After this, Jesus spake aloud, and said:* Ye all pretend to believe in God; but if ye did so indeed, heartily and sincerely, ye could not but with all readiness embrace my doctrine, which has such evident marks of its being heavenly and divine, that believing in *me* is not indeed properly so much believing in *me*, as believing in my *Father*, by whose commission I come, and whose doctrine I teach.

45. For whosoever heareth my words, and seeth my works, cannot but perceive plainly my Father's power present in what I do, and the evidence of his authority accompanying what I teach.

46. I am the *Light* of the world, sent down from heaven to dispel the darkness of ignorance, superstition, and wickedness, and to reveal the will of God, and the way to eternal life and happiness, clearly and fully to mankind. Whosoever, therefore, believes on me, shall not want sufficient means to direct him in the knowledge of all divine truths, and in the practice of all holiness and righteousness, unto everlasting life.

because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue.

43 For they loved the praise of men, more than the praise of God.

44 ¶ Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me, should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

47. & 48. But if men obstinately and perversely reject my words, and continue wilfully impenitent, notwithstanding all reasonable means of conviction, their having been offered such extraordinary means of salvation, must indeed of necessity aggravate their crime, and finally increase their condemnation. Not that I shall now pass sentence, or execute vengeance upon them. No, the *present* design of my coming into the world, is not to judge men, but only by all mild and gentle methods to reclaim them from their sins, that they may consequently be delivered from the punishment thereof, and become capable of happiness and eternal life. But if this my first coming into the world, prove ineffectual to save them, because of their incorrigibleness and vicious affections; then at my second coming, which will be to judge the world, the words which I now speak, and the offers of salvation which I now make to them, and they reject, must witness against them, and highly increase their condemnation; such persons being capable of no excuse, who having been convinced by the most undeniable miracles, invited by the most gracious promises, and warned by repeated denunciations of the severest threatenings, have nevertheless persevered incorrigibly in their unbelief and impiety.

49. The words, *I say*, which I now speak, must finally witness against such persons. For since the things which I teach, are such as have abundant evidence, that they are not the invention of man, but the doctrine of God, and such as ought to be believed, both for the goodness and holiness of the precepts

precepts themselves, and also for the sake of the mighty works wherewith I moreover attest my commission; no man can be excusable in his unbelief.

50. The commandments of God, ye all know, are the conditions of eternal life. Now the doctrine which I teach, I have sufficiently proved to be the commandment of God. Ye ought therefore to receive and embrace my doctrine, as the condition of everlasting life and happiness.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

C H A P. XIII.

Jesus's last Supper, ver. 1. He gives his Disciples an eminent Example of Humility and condescending Love, ver. 4. And exhorts them to imitate that Example, ver. 12. Foretels who would betray him, ver. 18. Solemnly enjoins his Disciples to love one another, ver. 34. And foretels Peter's Fall, ver. 36.

1. **NOW**, on the evening before the *passover*, Jesus knowing that the time of his suffering was approaching, when he himself, who was the true *paschal* Lamb, was to depart out of this world, and return to his Father: As he had all along expressed a great and tender love to his disciples, during the whole time of his continuance here upon earth; so now, before his departure, he in a more particular and affectionate manner, at his last supper, discovered an earnest concern and exceeding great love towards them.

2. For, a time of great trial and distress being immediately to come upon them, and Judas, one of the twelve, having already yielded to the temptations of the devil, and the enticements

1 **NOW** before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended (the devil having now put into the heart of Judas Iscariot, Simons son, to betray him),

3 Jesus

of his own corrupt and covetous inclination, not only to forsake, but even so far as to resolve to betray him, Jesus thought it necessary at this time, to express in a particular and extraordinary manner his care and love of them, and to give them a memorable example of that charity and tender concern, which they ought, in imitation of him, to have one for another.

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God,

4 He riseth from supper, and laid aside his garments, and took a towel and girded himself.

3. & 4. And this he did in such a manner, as to give also at the same time an instance of the greatest humility and most admirable condescension that ever was; and to root out of the minds of his disciples all worldly ambition, and desire of superiority. For though he knew that God had committed all power into his hands; and that as he came forth from God, so he was to return to God, being Lord and Disposer of all things; yet, this being the last time that he was to eat with his disciples before his death, he, in great humility, and so as to leave a strong and lasting impression of his exemplary charity upon the minds of his disciples before his departure, rose up from the table as they were at supper; and, laying off his upper garment, girt himself about with a napkin, after the manner of a servant waiting at a feast.

5 After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him. Lord, dost thou wash my feet?

5. Then pouring water into a bason, he went about to wash his disciples feet, and to wipe them with the towel which he had girded himself withal.

6. And coming to Peter, he offered to wash *his* feet. But Peter, astonished at such an unparalleled instance of humility, said: Lord, I can never consent to suffer you to perform so mean

a service for *me*. I well know my own unworthiness, and your dignity, and I cannot imagine why you should debase yourself in this manner, to wait upon *us*, who are but servants and attendants on *you*.

7. Jesus answered : You do not yet understand what I mean by this action ; but hereafter ye shall know what I intended to represent, and to put you in mind of, by it.

8. Peter replied : Well, I am resolved you shall never wash my feet, while I live ; I cannot bear to think you should condescend to do a thing so very much beneath yourself. But Jesus answered him again : If you will not be washed by me, you cannot be my disciple, nor continue to have a part in my family and kingdom. [Meaning, by an easy figure and customary allusion to the thing they were at that time doing, that without such holiness and purity of mind, as is naturally represented by cleaning and washing the body with water, he could not be a worthy apostle and preacher of the gospel.]

9. Then said Peter : Nay, Lord, if this be the case, that I cannot otherwise continue your faithful disciple and follower, then, not only wash my feet, but wash me, I beseech you, all over.

10. But Jesus replied : He that is once washed and become clean, needs not be washed all over again, but only his feet, which are apt frequently to contract soil and dirt. [Meaning, by the same allusion as before, that he who has once heartily embraced, and for some time obeyed the doctrine of the gospel, must not be supposed ever after to stand any more in need of

7 Jesus answered and said unto him, What I do thou knowest not now ; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed, needeth not, save to wash *his* feet, but is clean every whit : and ye are clean, but not all.

11 For

any total and entire change of heart and mind, but only to cleanse himself continually from the unavoidable incursions of daily infirmities.] Whosoever is thus washed, *continued he*, is clean all over : And ye my apostles are clean, but not all of you.

11 For he knew who should betray him ; therefore said he, Ye are not all clean.

11. By which last words, *that the apostles were clean, but not all of them* ; he meant to tax the impiety and ingratitude of Judas Iscariot, who he knew intended to betray him.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you ?

12. ¶ Having, therefore, washed the apostles feet ; Jesus, as soon as he had done, laying aside the cloth where-with he had girt himself like a servant, and putting on his own upper coat again, sat down at the table as before, and said to them all : Since, I perceive you do not of yourselves apprehend it, I will not tell you the meaning of what I have done.

13 Ye call me Master, and Lord : and ye say well ; for so I am.

14 If I then *your* Lord and Master have washed your feet, ye also ought to wash one anothers feet.

13. & 14. Ye call me your Lord and Master : And therein ye do well, forasmuch as I really am, what you believe me to be, the Son of God and Saviour of mankind. But now, this is not enough, that ye in words acknowledge my authority, unless ye also in deeds obey my commandments and imitate my example. Here, therefore, I have proposed to you a trial of your sincerity, and a test of the heartiness of your obedience. I, whom ye acknowledge to be of infinitely greater dignity and authority than yourselves, have condescended with all humility to do the meanest office of service and kindness to *you* my *inferiors and disciples* : How much more then ought ye, if you be sincere and hearty in your love and obedience towards me, with

all willingneſs and cheerfulneſs to do all acts of kindneſs, humility and charity *one to another*, who, in compariſon of me, are all of you really but *equals and fellow ſervants*, notwithstanding what ſeeming ſuperiority either the ſtate of the world, or the order of the church may give you over one another!

15. I have here ſet you an example, that, what you ſee I have not been aſhamed to do for you all, *ye* may learn to do one for another, with all readineſs, and without pride or grudging.

16. Affuredly no ſervant ought to think it too mean for himſelf, to condeſcend after the example of his Lord, nor he that is ſent, be aſhamed to imitate the humility of him that ſent him.

17. I have given you ſufficient inſtruction, and a clear knowledge of your duty in this matter: Happy are ye, if ye praetiſe it accordingly.

18. I do not expect obedience from you all. I know every one of your hearts and diſpoſitions now: And I knew them then, when I firſt choſe you to be my apoſtles and companions. I know, that one of you will forſake and betray me; and I knew from the beginning that he would do ſo. But it was neceſſary that I ſhould permit things to be as they are; and hereby will that ſcripture be fulfilled in me, as it was in David (Pſal. xli. 9.); [*My own familiar friend in whom I truſted, which eat of my bread, has liſt up his heel againſt me.*]

19. Take notice and remember, that I have told you this thing beforehand, that ſo, when the time of my ſufferings comes, and be in danger to ſhake your belief in me, your faith may be

15 For I have given you an example, that ye ſhould do as I have done to you.

16 Verily, verily. I ſay unto you, The ſervant is not greater than his Lord, neither he that is ſent, greater than he that ſent him.

17 If ye know theſe things, happy are ye, if ye do them.

18 ¶ I ſpeak not of you all; I know whom I have choſen; but that the ſcripture may be fulfilled, He that eateth bread with me, hath liſt up his heel againſt me.

19 Now I tell ye before it come, that when it is come to paſs, ye may believe that I am *he*.

20 Verily

strengthened by this consideration, that all the things which you will see come upon me, are not the effects of my enemies prevailing, but come to pass only by divine appointment, and by my own foreknowledge and choice.

20 Verily, verily, I say unto you. He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

20. Then shall ye have confidence to preach in my name through all the world; and happy are they, who shall entertain and believe you. For, to entertain my messengers, is in effect to entertain me, and whosoever entertains me, shall be esteemed to have entertained him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

21. ¶ After Jesus had said these things, he seemed to be much troubled in mind, and spake with some earnestness, saying: Verily I tell you, though I have given you all the greatest demonstrations possible, of my exceeding great love and tender care for you; yet notwithstanding this, one of you my nearest and most familiar friends, even one of you two've that now sit at table with me, will most treacherously and most ungratefully betray me into the hands of them that seek my life.

22 Then the disciples looked one on another, doubting of whom he spake.

22. Upon this the disciples were greatly amazed and troubled, and every one of them, except Judas, knowing their own innocence, and desiring to clear themselves from suspicion, were very solicitous to know who it was that would be guilty of so horrid a crime.

23 Now there was leaning on Jesus bosom, one of his disciples whom Jesus loved.

23. Now there sat at this time next to Jesus, and leaning on his bosom, a *disciple for whom Jesus had all along * St. John. seemed to have a particular kindness, and with whom he used frequently to discourse with more freedom and familiarity than with the rest.

24. Peter, therefore, eagerly desiring to know who it was that would betray his Master, and not daring to ask him himself, made signs to this disciple, who he thought might be more free with Jesus, to ask him which was the person he had said would betray him.

25. Accordingly that disciple, leaning close upon Jesus, and whispering him in the ear, said, Lord, which of us is it ?

26. Jesus replied softly : He it is, to whom I shall give the next sop. And presently after, dipping a sop, he gave it to Judas Iscariot, the son of Simon.

27. After which, Judas having neglected all the kind warnings and admonitions that Jesus had given him ; and being now left wholly to himself, to follow the corrupt inclinations of his own wicked heart, and to comply with the present temptations of the devil, to take the first opportunity of betraying his Master : Jesus said to him, *What you intend to do, do quickly.*

28. & 29. By which words, as it afterwards appeared, Jesus meant, that the appointed time of his sufferings being just at hand, Judas might now betray him as soon as he pleased. This, I say, appeared *afterwards*. But at *that present time when the words were spoken*, neither that disciple whom Jesus had told that Judas was to betray him, understood the meaning of them *perfectly*, not suspecting that Jesus was to be betrayed *so soon* ; and the rest of the disciples understood them not *at all*, but mistook them wholly, imagining, because Judas was purse-bearer, that Jesus's meaning was to have him buy necessities against the approaching feast, or that he should give something to the poor.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus breast, saith unto him, Lord, who is it ?

26 Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, *the son of Simon.*

27 And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast ; or that he should give something to the poor.

30 He then having received the sop, went immediately out: and it was night.

31 ¶ Therefore when he was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you.

34 A new commandment I give unto you, That ye love one another; as I have loved

30. But to return to the history. Judas, as I said, having received the sop, and being now fully resolved not to miss the present opportunity of betraying Jesus in his privacy, rose up and went out, to prepare things beforehand, and to get his officers ready against Jesus's coming out, that they might apprehend him in his retirement. And it was very late in the evening.

31. Now when Judas was gone out, Jesus said to the rest of the disciples: Now is the time come, when, having manifested the glory of God in my life, I shall yet further manifest it by my sufferings and death, which, though at the present they may seem to you very grievous and terrible, yet in the end they shall terminate greatly to the honour of God, and in extraordinary demonstrations of my own glory and power.

32. For, since both in my life I have glorified God, and in my sufferings and death shall continue to do the same; God also will exalt me to unconceivable glory, and give undeniable attestations of his having invested me with all power in heaven and earth, and that too very speedily.

33. My dear children, I have now but very little time to continue among you; and when I depart, you will be desirous I should take you along with me. But, as * I said formerly to the Jews, so now I say to you, Whither I go, ye cannot at present go with me, though ye may follow me afterwards.

* See Ch. vii. ver 24.

34. In the mean time, therefore, since ye cannot any longer enjoy my bodily presence, endeavour during my absence to keep up my memory by the observation of my commands. Which, that ye may do with the greater advantage,

and that the things I have taught may make the stronger impression upon you, I now leave with you, as my last legacy, a new and solemn commandment, which is, that ye *love one another*, not after the ordinary manner of the world, but with such a love as I have loved you, who for your sake have undergone all hardships, and am now about to lay down my life for you.

35. By this badge ye shall distinguish yourselves, and make manifest to all the world the excellency of your profession, and the sincerity and heartiness of your obedience to me, if ye love one another in this peculiar and exemplary manner, according to my commandment.

36. Upon this, Peter, grieved at those words of Jesus, that *whither he was about to go, the disciples could not follow him*, replied : Lord, whither do you intend to go from us ? Jesus answered : I tell you again, Whither I go, you cannot follow me now, but you shall follow me afterwards. [Meaning, that after many years Peter should follow him in the likeness of his death, and thereby be made partaker also of his glory.]

37. But Peter still misunderstanding him, replied : Lord, why cannot I follow you now ? I am ready even to lay down my life for your sake, if it be needful ; why then should you think I am not able to undergo any journey, though never so difficult or hazardous, to bear you company ?

38. Jesus, knowing his *weak*, though sincere resolution, answered : Are you so confident of your own strength, Peter ? Verily I tell you, this very night, before * three o'clock in the morning, you will thrice deny that ever you knew me.

you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love to one another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou ? Jesus answered, Whither I go, thou canst not follow me now ; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now ? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake ? Verily, verily, I say unto thee, The cock shall not crow til thou hast denied me thrice.

* See
Note on
Matt.

xxv. 34.

C H A P. XIV.

Jesus comforts his Disciples before his departure, with the Promise of preparing them a Place in Heaven, ver. 1. And of their having their Prayers heard, ver. 12. And of the Holy Spirit's being speedily sent unto them, ver. 16. Obedience and Perseverance, the necessary condition upon which all Spiritual Blessings depend, ver. 15, 21. Why Jesus manifested himself to certain particular Persons, rather than to the rest of the World, ver. 22. He takes his Leave of his Disciples, ver. 27.

1 **L**ET not your heart be troubled : ye believe in God, believe also in me.

2 In my Father's house are many mansions ; if it were not so, I would have told you : I go to prepare a place for you.

1. **T**HEN Jesus continued his discourse to the disciples, saying : Be not affrighted and disconsolate, because I have told you that I must pass through great sufferings, and be taken away from you for a time. Ye have been taught all your lives to believe in God, who is the Almighty Preserver and Governor of all things, and to rely upon him for deliverance, in time of affliction and distress. Learn now, in like manner, to believe in me, who have all power committed to me, as Preserver and Head of my church ; and trust in me to accomplish fully all the things that I have promised you.

2. Which, if you do indeed, persisting stedfastly in the belief of my doctrine, and in the obedience of my commands, nothing that the world can bring upon you, no not persecution, or even death itself, shall be able to hinder you from attaining the happiness I have proposed to you. For in heaven, my Father's house, there is room abundant to receive you : Otherwise

wife I would not have raised in you a hope and expectation of happiness. But now, since there are mansions sufficient for you in another state, therefore, ye may with confidence and assurance hope for a full accomplishment of my promises, notwithstanding whatever this present world may contrive or act against you. And ye ought also to bear patiently my departure from you at this time; since it is only in order to open an entrance for you into those eternal habitations, where I shall be ever with you, and to prepare a place for you there.

3. When I have prepared a place for you in that eternal state, I will return again, and take you unto myself. And so ye shall continue forever with me, in the full participation of my eternal glory and happiness, in the kingdom of God.

4. Thus I think I have both plainly enough told you, *whither I am going*; and ye have also been fully and abundantly instructed, in the *way that leads thereto*.

5. But the disciples, whose minds were not yet wholly weaned from the expectation of temporal power and glory, understood not this discourse of Jesus. Thomas, therefore, in particular, replied: Lord, we do not at all know *whither* you are going; and if we be utterly ignorant of the *place*, much more must we needs be ignorant of the *way*.

6. Jesus answered him: I myself, as I have often told you, am the *true* and only *way* to *life*. Imitating my example, and obeying my commands, is the *way* to go whither I am going, which is, to my *Father*, and to the en-

3 And if I go and prepare a place for you, will come again, and receive you unto myself that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way?

6 Jesus saith unto him I am the way, and the truth, and the life: no man cometh unto the Father but by me.

joyment of his eternal happiness; and no man can go thither by any other way.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

7. Now if you say, you do not know *my Father*, I tell you, no man who knows *me*, can be ignorant of *my Father*, of his will, and the means to please him, and of the way to attain the highest happiness in the enjoyment of him. For my Father and I, are in effect one and the same. So that if you know *me*, you cannot but know *my Father* also. As, indeed, ye *do* know him, and have been sufficiently instructed in his will.

8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.

8. Philip answered: Lord, show us but *the Father* once, and we shall be fully satisfied.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou *then*, Show us the Father?

9. Jesus replied: Have I been thus long continually with you, and do you not yet know me, Philip? I tell you, I and my Father are in effect one and the same; so that, to know one of us, is to be acquainted with both. What do you mean, then, by desiring to see the Father, as if you could still be ignorant of *him*, after you have been so long acquainted with *me*?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doth the works.

10. Do you not believe, that the Father and I are in effect one and the same? Assuredly, whatsoever I speak, is the declaration of *his* will, and whatsoever I do, is the operation of *his* power.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works sake.

11. Believe me, that the Father and I are in effect one and the same. And if you will not believe me upon my own affirmation, yet at least let my works convince you, which carry in them undeniable evidences of a *divine power*.

12. ¶ Here

* See ver.
1. &c. of
this chap.

12. ¶ Here then is, as * I said, sufficient matter of comfort for you to support your spirits under the thoughts of my departure from you. Ye have abundant reason to believe that I have *power* to perform all the promises I have made you; and the design of my departure at this time, is in order *actually* to perform them. When I am returned to my Father, ye shall soon receive great pledges of my care and remembrance of you. Ye shall be endued with power, not only to do the same works as I have done; to heal diseases, to give sight to the blind, to cast out devils, and the like, for the conviction of the Jews; but moreover, to do greater things than those; to speak with all kinds of tongues, and to propagate my religion among *the Gentiles*, even *through all the nations of the earth*.

13. And whatsoever ye shall ask of my Father in my name, as being my disciples, and in order to promote the work of the gospel, shall certainly be granted you; that God may be greatly glorified, by the extraordinary success and spreading of the religion of his Son.

14. Whatsoever, *I say*, ye shall ask in my name, I will take care, when I am returned to my Father, that it shall be granted you.

15. Only ye must remember, as the one necessary condition upon which all depends, that ye be careful above all things to continue stedfast and unmoveable in your obedience to my commands. This is the only true mark ye can give of the sincerity of your love towards me, more than your

12 Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also, and greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth, whom the world cannot receive, because it seeth him not; neither knoweth him, for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless; I will come to you.

19 Yet a little while, and the world seeth me no more: but ye see me: because I live, ye shall live also.

20 At that day ye shall know, that I *am* in my Father, and you in me, and I in you.

grieving at my departure, or any other outward sign of zeal whatsoever.

16. Continue in the practice of this obedience, and I will pray my Father, and he shall send you, when I am gone, another advocate and comforter, who shall abide with you, not for a small time, as I have done, but for ever.

17. He shall send you, I say, another advocate and comforter, even his *Holy Spirit*, the author and teacher of truth, who shall guide and direct, assist and comfort you in all cases. This spirit, the sensual and corrupt world cannot receive, having no knowledge of him, nor disposition to be governed by him. But ye know him, and are disposed to entertain him. He is already in you, by his secret and invisible efficacy, and shall hereafter appear in you openly, by great and visible manifestations of himself.

18. Thus, though I must depart from you, yet I do by no means leave you comfortless. I leave with you a promise of the Holy Spirit, and I leave you in expectation also of my own return.

19. For though, after a very little while, I shall appear no more *to the world*; yet to *you* I will appear again. For I shall live again, and ye also shall live with me.

20. Then, when I have conquered and triumphed over death, ye shall understand more fully, and it shall appear more visibly by great and manifest effects, that I *am* in all things agreeably to my Father's will, and am perfectly invested with his power; and that ye in like manner have *my* power and

and communion communicated to you ; so that there is a perfect unity and communion between us.

21. One ye must always remember, as * I said, that the one necessary condition, upon which all depends, is, that ye continue stedfast and unmoveable in your faith in me, and in your obedience to my commands. He, and he only, who embraces my doctrine, and obeys and practises it, shall be judged to be sincere in his love towards me. And he that so loves me, shall be loved by my Father, and I myself also will love him, and make great and glorious manifestations of myself to him.

22. *Here Judas (not Iscariot the betrayer, but the other Judas, who was called Thaddæus), interrupted Jesus, saying: Lord, what is the reason, that you choose to manifest yourself to us, a few particular persons, and not to the generality of the world ?*

23. Jesus *replied*: I have already told you the reason: It is because the generality of the world are not disposed to obey my commandments, which I said was the one necessary condition of maintaining communion with me. But ye are disposed to embrace my doctrine, and to obey it ; and therefore I manifest myself to you. And *whosoever else* will so love me, as to obey my commandments, *him* also will I and my Father love, and we will maintain communion with him, and all spiritual blessings shall be derived down to him, and he shall be made partaker of happiness and eternal life.

21 He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world ?

23 Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine, but the Father's which sent me.

25 ¶ These things have I spoken unto you, being yet present with you.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice,

24. On the contrary, whosoever loves me not, that is, obeys not my commandments, shall have no intercourse or communion with me. Neither will my Father love or honour him, or make any manifestations of himself to him; forasmuch as my commandments are not my own, but my Father's commandments, and therefore whosoever dishonours me, my Father will look upon him as dishonouring himself.

25. ¶ These things have I spoken to you now, briefly, according to the shortness of the time that I am to continue with you, and to comfort you for the present against my departure.

26. But when the Comforter, whom I promised you, is come, even the Holy Spirit, whom my Father shall send you upon my account, he shall instruct you more fully, recalling to your remembrance what you have forgotten, explaining what is yet obscure, and supplying what is further necessary to be taught you, and to be understood by you.

27. In the mean time, I take my leave of you, and my blessing I leave with you, not formally, and after the ordinary fashion of the world, but affectionately and heartily, retaining a careful remembrance of you, and with an earnest desire and intention of returning again speedily to you. Wherefore be not over-much grieved for *me*, and for *my* departure, nor fearful what shall thereupon befall *yourselves*.

28. I go away from you; but it is with an intention, as I have told you, to return to you again. If ye loved me according to knowledge, with a wife and understanding affection, ye would rejoice,

rejoice, instead of desponding, at my present departure from you : Seeing I go to my Father, who is greater than I, and who is the Supreme Author of all glory and happiness.

29. These things I have now told you beforehand, that, when you see them come to pass, your faith in me, and your expectation of the performance of all my promises, may be confirmed and strengthened.

30. & 31. The time will not allow me to say much more to you at the present. For my end draweth very near ; and the ruler of this present world, the prince of the power of darkness, is just at this instant employing all his wicked instruments to apprehend and destroy me. Not that either the power of the devil, or the malice of men, can at all prevail over me. But, because the time of my suffering, according to the fore-appointment of Divine Wisdom, is come ; and that I may evidence to the world my love and obedience to my Father ; therefore I willingly submit myself to be put to death by the hands of wicked and cruel men. Come, rise up, let us be going.

because I said, I go unto the Father : for my Father is greater than I.

29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you : for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father ; and as the Father gave me commandment, even so I do. Arise, let us go hence.

C H A P. XV.

Jesus compares himself to a Vine, and his Disciples to the Branches, ver. 1. The Necessity of a Holy Life, ver. 8. And of mutual Love and Charity, ver. 12. Pressed from the Example of Christ's Love to Men, ver. 13, 17. Christians must expect Persecution ver. 18. Vicious Affections the only Cause of Unbelief, ver. 22. The Coming of the Holy Ghost, and the wonderful Progress of the Gospel, ver. 26.

I AM the true, vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit, he taketh away : and every *branch* that beareth fruit, he pur-
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1. *F*urthermore, Jesus * said to his disciples : Hitherto the Jewish church and nation has been the peculiar and especial care of Providence, as a choice and goodly † *vine*, likely to bring forth much fruit, is the especial care and delight of the husbandman. But from henceforward, *my* church, my disciples, and the professors of my true religion, of what country or nation soever they be, shall become the people of God, and the peculiar care of divine Providence. I will be to them as the root and stock of a *vine*, of which they are the *branches*, and my Father the *husbandman* and *vine-dresser*.

2. As in the management of a choice *vine*, the skilful vine-dresser cuts off all barren and superfluous branches, that they may not burden or exhaust the tree, and prunes and dresses the fruit-
F f ful

* Perhaps, upon occasion of their drinking the last cup of *wine*, according to custom, after the supper ; and his having said thereupon (Mat. xxvi. 29.), that he would drink no more of the fruit of the *vine*, till he should drink it new in the kingdom of God. To which expression this discourse may possibly be supposed to allude, or to be occasioned by it.

† Psal. lxxx. 8. &c. Isa. v. 1. & 7. Jerem. ii. 21.

ful branches, that they may improve continually and bear more fruit : So, in the government of my church, all useles, wicked, and incorrigible members, my Father by his just judgments cuts off and destroys, but those who are sincerely pious and good, he by the various and merciful dispensations of his Providence towards them, tries, and purifies, and amends ; that they may daily improve, and be more and more abundant in all good works.

3. Now such members as these, are *ye* my apostles, being purified in heart and mind, and prepared to every good work, by your hearty faith in me, and sincere resolutions to obey my commandments.

4. Continue stedfastly in this state, and then you may be sure to have all spiritual blessings derived to you from me, as the branches receive sap and nourishment from the *vine*. But as a branch, without continuing in the vine, cannot bear any fruit, but presently dries up and perishes : So ye, unless ye continue stedfast in your communion *with me*, by hearty faith and sincere obedience, in such manner as to receive *from me* all grace and spiritual blessings, can never bring forth any good fruit of true holiness and righteousness, but will fall into vanity, superstition, and wickedness, and shall utterly perish.

5. & 6. I am (*I say*) as it were the root and stock of a *vine*, whereof ye are the branches. He that continues to adhere to me, by constant faith in me, by imitating my example, and by obeying my commands, shall bring forth much fruit of true virtue and holiness unto everlasting life, even as

geth it, that it may bring forth more fruit.

3 Now ye are cleansed through the word which I have spoken unto you.

4 Abide in me and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine : no more can ye, except ye abide in me.

5 I am the vine, ye are the branches : He that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can do nothing.

6 If a man abide not

not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.

a branch, that continues to grow in the *vine*, and receives sap and nourishment from it. But he that does not continue to maintain his relation to me in this manner, is a false and useless professor of my religion, and shall be cast out from me, and perish for ever; even as a fruitless branch is cut off from the vine, and left to wither and dry, and at last is burnt in the fire.

7. If ye continue in me by believing my words, and holding fast what ye believe, and obeying and practising it accordingly; no power or malice, either of men or devils, shall be able to hurt you, or to oppose your doctrine. For though I be absent from you in body, yet I will hear your prayers, and my Father himself also will hear you; and whatsoever ye * shall ask, for the glory of God, and the propagation of my true religion in the world, shall certainly be granted you.

8. Only above all things, ye must remember, that ye be careful to evidence your continuance in me, by abounding in all good works, of holiness, righteousness, and charity. This is the honour that *my Father* desires and expects from you; even as it is the glory and desire of a vine-dresser, that his vine should bring forth much fruit. And this is the honour that *I myself* also expect from you, that ye should evidence yourselves to be really

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and

* This seems to be meant chiefly of the gift of miracles bestowed on the apostles at the first preaching of the gospel: though it may also in a limited sense be understood of the pious prayers of all good Christians.

and indeed my disciples, by imitating my example, and obeying my commands.

9. This ye are bound to, not only in duty, but in gratitude also. For as my Father has loved *me*, so I likewise have loved *you*, and ye in like manner ought to love me again, that ye may continue to be loved by me.

10. Now the way to express your love towards me, and to continue to be loved by me, is to keep my commandments. Even as I, by keeping my Father's commandments, have expressed my love towards him, and continue to be loved by him.

11. ¶ These things have I spoken to you before my departure, that the comfort ye have taken in my presence, may in my absence be continued to you, and even greatly increased at the coming of the Holy Spirit. As it will be, upon this one condition, which I have so often repeated to you, that ye keep my commandments.

12. The principal of which commandments, as I * before told you, is this, that ye *love one another*, not after the ordinary fashion of the world, but in such a manner as I have loved *you*.

* Chap.
xiii. ver. 34

13. & 14. And what sort of love *that* is, you may judge from this one instance, that I *am about to lay down my life for you*. This is the highest instance, in which it is possible for a man to express his love towards his *greatest friends and benefactors*. But now I am about to do this for *you* and for *all men*: Not *my* benefactors, or who have ever been able to do any kindness for *me*; but looking on you as my friends, upon this easy condition only, that ye keep my commandments.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 This is my commandment; That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Hence-

15 Henceforth I call you not servants; for the servant knoweth not what his lord doth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you.

15. I might well call you *servants*, considering the infinite distance between me and you, and the obligation ye have to obey my commandments. But I have not treated you as *servants*, who are not admitted into their master's counsels, but as *friends*, revealing to you the whole will of my Father with all freedom and plainness.

16. I have behaved myself to you, I say, as to the nearest friends. Not that ye had first obliged me, or done any acts of kindness to me; but I have freely, and of my own good pleasure, chosen you to be my apostles and preachers of my gospel, that ye may go and declare the will of God to the world, and bring forth much and lasting fruit in the conversion of men to the knowledge of the truth, and to the profession and practice of true religion and virtue. In the performance of which work, whatsoever ye shall ask of my Father in my name, in order to enable you to go through it effectually and with full success, shall certainly be granted you.

17. ¶ Now all these things which I have spoken to you, concerning the greatness of my love towards you, in choosing you to be my apostles, in revealing to you the whole will of my Father, and in laying down my life for you; I have urged and inculcated upon you for this reason chiefly, as I at first told you, that ye may learn, after my example, to *love one another*.

18. The world indeed, ye must expect, will hate and persecute you upon my account. But this ye ought not to be surprised or terrified at, knowing that it is no worse treatment than I myself have met with before you.

F f 3 19. The

19. The reason why the generality of the world have opposed and persecuted *me*, is because my doctrine is inconsistent with their lusts and passions, their covetousness and unjust ambition. And for the same reason there is no doubt but they will oppose and persecute *you* also. If ye were of the humour of the world, flattering men in their sins, and teaching doctrines consistent with their lusts and passions, without question the world would love and honour you. But since I have chosen you out of the world, to reprove its vices, and to preach the necessity of reformation, and of men amending their lives; it is no wonder if the world hate and persecute you.

20. Be not therefore surprised, when ye meet with opposition, hatred and persecution, nor think to find better treatment in the world, than I myself have done. Remember, as I have before told you, that the disciple is not above his master, nor he that is sent, greater than he that sent him. If men had generally and really embraced *my* doctrine, you might indeed have had some reason to expect that they would willingly have received *yours* also. But since I myself have suffered great indignities and persecutions from wicked and perverse, from obdurate and incorrigible men, only for opposing their vices; most reasonable it is, that you should expect to undergo the like treatment upon the like account.

21. In all which *sufferings*, ye will moreover have this further comfortable consideration to support you; that the *justice of your own cause*, and the *injustice of your persecutors*, will by that very means most evidently appear:

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, the servant is not greater than the lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my names sake, because they know not him that sent me.

22 If

Seeing *ye* are persecuted, only for professing and preaching in my name the doctrine of true religion and virtue; and *they* persecute you, only because they know not God, and out of mere malice, will not bear to be instructed in his commands.

22 If I had not come, and spoken unto them, they had not had sin; but now they have no cloke for their sin.

22. Indeed, had not I appeared to the world with all possible demonstrations of authority and truth, teaching men a most holy and undeniable doctrine, sufficient to reform their manners and amend their lives; and moreover, evidencing my divine commission by such proofs, as ought to satisfy and convince the most doubting and suspicious minds; they might have had some plea and excuse of ignorance for their unbelief. But now, since all reasonable evidence has been offered them, and all proper methods used for their conversion and salvation; and yet they wilfully and obstinately reject these means of grace: It is plain, they have no excuse for their sin; but they oppose and persecute you, only because they will not forsake their worldly lusts, and, out of mere malice, will not bear to be instructed in the commands of God.

23 He that hateth me, hateth my Father also.

23. So that they who oppose and persecute *you*, as they have before persecuted *me*, show plainly, that they are haters of God, and of his most holy commandments. Which is, as I told you, a plain evidence of the justice of *your own* cause, and of the injustice of *your persecutors*.

24 If I had not done such works among them, as no man else ever did, they might indeed have had some appearance of excuse for their sin. But now, having seen abundant

24. If I had not, *I say*, done such works among them, as no man else ever did, they might indeed have had some appearance of excuse for their sin. But now, having seen abundant

proofs of my authority, and undeniable evidence of the truth of my doctrine; and yet wilfully and obstinately persisting to reject it, because inconsistent with their lusts; it is plain their dishonouring me, is a dishonour done to God himself, and a direct contempt of his commands: So that they are utterly inexcusable.

25. But it is no wonder, when men have given themselves wholly up to be governed by worldly affections, passions and vices, they should act contrary to all the reason and evidence in the world. For this is but the natural consequence of obstinate and habitual wickedness; and hereby is only fulfilled in *me*, what holy David long since prophetically complained of (Psal. xxxv. 19.) that *they hated him without a cause*.

26. Nevertheless, notwithstanding all this opposition that wicked and incorrigible men will make against my doctrine, there will not be wanting abundantly powerful promoters of it, who shall effectually overcome all opposition. For the Comforter, whom I said I will send you from heaven, even that *Spirit of Truth* which cometh forth and is sent from the Father, shall, when he comes, with wonderful efficacy bear testimony to the truth of my doctrine, and cause it to spread through the world with incredible success.

27. Nay, and *ye yourselves* also, though now so weak, fearful and doubting, shall then very powerfully bear testimony to the truth of all the things, whereof ye, having been all along present with me, have been eye witnesses from the beginning.

now have they both seen, and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me.

27 And ye also shall bear witness, because ye have been with me from the beginning.

CHAP.

C H A P. XVI.

Persecution and Opposition must be expected, ver. 1. The Promise of the Holy Ghost, ver. 7. And the effects of its coming, ver. 8. The disciples terrified at the Thoughts of Jesus's Departure, ver. 17. But comforted with the Promise of his Returning, ver. 20. And of God's Readiness to hear their Prayers in his Name, ver. 23.

1 **THESE** things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you, will think that he doth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you

1. **THUS** have I warned you beforehand, of the opposition and persecution ye must expect to meet with in the world, that, when it comes, ye may not be surprised and terrified, so as to be discouraged thereby from persisting in the performance of your duty.

2. & 3. Ye must expect particularly, that the chief priests and rulers of the Jews, men of great hypocrisy and superstition, zealous for their ceremonies and ritual traditions, but careless to know or obey the will of God in matters of great and eternal obligation, and invincibly prejudiced against the spiritual holiness and purity of my doctrine, will excommunicate you, as apostates, and cast you out of all their societies, as the vilest of malefactors. Nay, to such an absurd height of malice will their superstition carry them, that they will even fancy they promote the service of God and the cause of religion, when they most barbarously murder and destroy you.

4. But I have warned you of all this beforehand, that ye may prepare and fortify yourselves against it; and that, when it comes to pass, ye may remember I foretold it to you, and your faith

in

in me may thereby be strengthened. I did not indeed tell you particularly of these things at the beginning, when you first followed me and became my disciples; because then I was to continue with you myself in person, and to support you in all things by my immediate presence. But now, being about to leave you, I think it necessary to acquaint you what things are likely to come upon you after my departure, and also at the same time what comfort ye may expect to support you under them.

5. &c. 6 Now the *melancholy* part of what I tell you, namely, that I must depart from you, and that great temptations will befall you in my absence; this, indeed, ye readily apprehend, and suffer your hearts to be overwhelmed with grief for it. But the *comfortable* part of my discourse, namely, that my departure is only in order to return to him that sent me, and that I will soon after send you the Holy Spirit, and what other advantages to you will be consequent thereupon; this ye consider not, nor are inquisitive about it.

7. But now, if ye would attend, I tell you the truth plainly: So far are ye from having reason to be dejected thus at the thoughts of my departure, that, on the contrary, it is really profitable and expedient for you that I should depart at this time. For such is the order and dispensation of Providence towards you, and the appointment of my Father's eternal and all-wise counsel; that, before I go and take possession of my kingdom, the Comforter, which is the Holy Spirit, cannot be sent unto you; but when I am departed from you, and have all power in heaven and earth committed unto me, then I shall send him to you.

of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment :

9 Of sin, because they believe not on me ;

10 Of righteousness, because I go to my Father, and ye see me no more.

11 Of judgment, because the prince of this world is judged.

8. And when he comes, he shall abundantly support and comfort you under all your troubles ; shall powerfully plead your cause against your adversaries ; and shall with wonderful efficacy cause the doctrine of the gospel to spread and prevail in the world against all opposition. Particularly, he shall in a most extraordinary and convincing manner, make the world sensible, of the *greatness and heinousness of a sin they were not aware of*, of the *righteousness and justice of a dispensation they did not understand*, and of the *execution of a most remarkable judgment which they did not expect*.

9. *First*, By wonderfully attesting and confirming the truth of my doctrine, with the gift of tongues, and other wonderful signs, he shall convince the world of the *greatness and heinousness of their sin*, in *disbelieving and rejecting me*.

10. *Secondly*, By demonstrating, that my departure out of the world, was not perishing and dying, but only a returning to my Father, in order to be invested with all power both in heaven and in earth ; he shall convince the world of the *righteousness and justice of my cause*, and of the *excellency of that dispensation which I preached and declared unto mankind*.

11. *Lastly*, By mightily destroying the power of the devil and the dominion of sin, and propagating the doctrine of true religion in the world with wonderful efficacy and success ; he shall convince men of my power and authority to *execute judgment upon my enemies*, for the establishment of my kingdom upon earth.

12. There

* Such as
the taking
away the
Jewish ce-
remonial
law, &c.

12. There are yet * many other things, hereafter to be done, in relation to the settling and establishing of my church; which, if it were proper, I could now acquaint you with. But ye are not yet prepared to understand and receive them.

13. But when the *Spirit of Truth*, whom I promised you, is come, he shall enlarge your understandings, and remove your prejudices, and instruct you in all necessary and divine truths, to enable you to go through that great work, which I have begun in person, and which I shall carry on by your ministry. For the Spirit is not to begin any new work, or to set up any new doctrine of himself. But as I have taught you only my Father's will, so *the Spirit* shall instruct you, only in my Father's and my will, and in things necessary to promote and carry on the same design.

14. Every thing that *he* does, shall be only in order to manifest my glory, and establish my religion in the world: Even as every thing that I have done, has been only to manifest my Father's glory, and reveal his will to mankind. For, as all that *I* have taught, is only what I received from my Father, so all that *the Spirit* shall teach you, is only what he receives from me.

15. Whatsoever, I say, the Spirit shall teach you, is only what he receives from me. For, *receiving from my Father*, I call *receiving from me*, and teaching *his* will, is teaching *mine*: Seeing all things that the Father has, are common to me, and all power and dominion is by him committed to me.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show you things to come,

14 He shall glorify me: for he shall receive of mine, and shall show it unto you.

15 All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall show it unto you.

16 A little while, and ye shall not see me : and again, a little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me : and again, a little while, and ye shall see me : and, Because I go to the Father.

18 They said therefore, What is this that he saith, A little while ? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while and ye shall not see me : and again, a little

16. And now be careful to remember what matter of comfort I have given you ; and support yourselves with it under the approaching distress. It is now indeed but a very little while, before I shall be taken away from you : Nevertheless, let not this cause you to despair ; For, after I am departed, it will be likewise as little a while, before I appear to you again : Forasmuch as my being taken away from you, is not perishing, but only returning to my Father.

17. & 18. ¶ At these last words of Jesus, the disciples were greatly disturbed and troubled : Not understanding his true meaning, " That in a very short time he should be taken away from them by death ; and that after that, having overcome death by a glorious resurrection, he would appear to them again before his ascension into heaven." Not understanding this, I say, they inquired therefore one of another, and whispered among themselves, saying : What can he mean by telling us, that " in a very little time he shall be taken away out of our sight ;" and that then " in a very little time more, we shall see him again ;" and this, " because he goes to his Father ?" We cannot apprehend what the meaning of all this is.

19. Jesus seeing their perplexity, and knowing that they were desirous to ask him about it, but durst not, replied, Why are ye thus disturbed and perplexed about what I told you ? Is it a thing so very hard to be understood, that I said, " Within a very little time I should be taken away from you,"
and

and that "within a very little time more I should appear to you again." while, and ye shall see me?

20. Assuredly I tell you, I must now very soon depart out of this world; and then *the world*, who are your enemies, will rejoice and triumph over you, as if they had destroyed *me*, and wholly suppressed *you*; and *ye*, for your parts will be overwhelmed with grief and sorrow. But within a short time, I shall return to you again; and then your sorrow shall be turned into exceeding great joy.

21. & 22. Even as a woman, when she is in labour, has great pain and sorrow for the present; but as soon as she is delivered, forgets the pains she endured, and rejoices greatly at the birth of her son: So *ye*, while ye are under the immediate apprehension of my departure from you, and during that time of distress and temptation which shall befall you in my absence, will be full of great sorrow and anxiety of mind; but when I return to you again, then ye shall rejoice with joy unspeakable and full of glory; and no power or malice of men shall ever be able to take from you any more the cause or continuance of it.

23. Nevertheless, though I shall return to you again, and your hearts will thereupon be filled with inexpressible joy, and that never to be taken from you any more; yet there will be no necessity that I should *then* continue long with you *in person*, to instruct you upon every occasion, as I have now done, *with my own mouth*. For, besides that the Holy Spirit shall be sent

20 Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing: Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hi-

to instruct you in all things necessary; *my Father himself* also will hear your petitions, and be ready to grant whatsoever you shall desire of him in my name, and as being my disciples.

24. Hitherto have ye asked nothing in my name: Ask, and ye shall receive, that your joy may be full.

24. Hitherto ye have not prayed to God for any thing *in my name*. From henceforward, put up your petitions *in my name*; and whatsoever ye shall so ask, for the glory of God, and in order to enable you to go through the work of your ministry successfully, shall certainly be granted you, that your joy, which will begin at my appearing to you again after my death, may be completed by the wonderful success and efficacy of your own ministry.

25. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.

25. These things I have told you at present imperfectly and obscurely, according to your capacity, as ye are able to bear them. But the time is coming, when, your prejudices being removed, I will speak no more figuratively and obscurely, but will declare to you with all openness, freedom, and plainness, the whole will of my Father concerning the nature and establishment of my kingdom, and what things and in what manner ye ought to pray unto him for.

26. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

26. & 27. At that time ye shall with all assurance pray to my Father in my name for what ye want. And I need not tell you, that I will intercede with him on your behalf; for, besides the affection he has for *me*, and the power and authority my prayers have with *him*, he has moreover *of himself* a great love for you, and a ready disposition to grant your prayers, because ye are become

become grateful and acceptable to him by your love towards *me*, which ye have shown in embracing willingly that holy doctrine which I have revealed to you from *him*.

28. To conclude: The sum of what I have told you, is briefly and plainly this. [I came down from heaven from God my Father, and have lived upon earth in the state of frail and mortal man, that I might reveal to mankind the will of my heavenly Father, and the way to attain eternal life and happiness: And now, having finished this great work, I am about to leave this world, and return again to my Father, from whence I at first came.]

29. ¶ These last words of Jesus being somewhat more plain and express, than any he had before spoken; so that the disciples now understood clearly that *the departure* he had so often mentioned, was no other than *his actual going out of this world*: They replied, Now, Lord, you speak plainly indeed, and without any figure, so that we apprehend fully what you mean.

30. And at the same time that our *curiosity is satisfied*, you have likewise greatly *confirmed our faith*, having given us a certain token, whereby we are assured that you know all things, even the hearts and secret thoughts of men; seeing you have of your own accord answered us a question, concerning which we were much troubled in our minds,

* Ver. 19. and * were very desirous to have asked you about it, but durst not. Now, therefore, we are abundantly convinced, that you are endued with a truly Divine Power, and did indeed come forth from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them. Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world.

31. & 32. Jesus answered: Do ye now at length firmly believe in me? and are resolved to continue stedfast in this faith? and think yourselves able to persevere immoveably in the profession of it? be not confident of your own strength; but pray to God to deliver you from the power of temptation, and in the time of distress; such as will come upon you much sooner than ye expect. For assuredly, I tell you, within a few hours ye will all suddenly forsake me, and flee, in hopes to secure yourselves, leaving me alone. And yet I should not say *Alone*; seeing my Father who is more than all, will still continue with me.

33. ¶ Now all these things I have acquainted you with before-hand; that your minds may be furnished with much matter of comfort, and strength to bear up under all temptations, from the consideration of my having foretold both what distresses will befall you, and how they shall all finally terminate in your victory over all your enemies. You must, indeed, expect to meet with much affliction in the world: But let not this discourage you: I have overcome the world: follow ye my example, and be partakers of my reward.

C H A P. XVII.

Jesus's Prayer before his Death.

1. *HAVING thus finished his discourse to the disciples, Jesus lift up his eyes to Heaven, and prayed, saying: O Almighty Father; now the time of my suffering, for which I was sent into the world, is come; I beseech thee, support me under it, and cause me to prevail and triumph over death, by a glorious resurrection and ascension into heaven; that by this means I likewise may glorify thee, and cause thy will revealed in the gospel to be believed and obeyed through all the world, unto mens eternal salvation.*

2. According to the full intent of that office and power, wherewith thou originally investedst me, to receive all fitly disposed persons into the covenant of salvation, and to assist and preserve them in it unto everlasting life.

3. (The condition of which covenant of eternal life is, that they believe and obey thee as the only true God; and Jesus Christ, as the true Messiah whom thou hast sent.)

4. In order to the bringing about which great design of the salvation of men, I have already declared thy will to mankind; I have preached the doctrine of salvation: I have finished the work which thou sentest me to do; and have glorified thy name upon earth.

5. Now, therefore, to complete the work; do thou, I beseech thee, like-

1 **T**HESE words spake Jesus; and lift up his eyes to Heaven, and said, Father, the hour is come, glorify thy Son, that thy Son also may glorify thee.

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with

with thine own self, with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world : thine they were, and thou gavest them me ; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me, are of thee.

8 For I have given unto them the words which thou gavest me ; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them ; I pray not for the world, but for them which thou hast given me, for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

wife glorify *me*. Support me under my sufferings ; cause me to prevail and triumph over death by a glorious resurrection ; and exalt me again to the same glory in heaven, which I had with thee before the foundation of the world.

6. 7. & 8. I have declared thy will to mankind ; that is, to all such as were disposed to receive it ; to such as by a pious and teachable disposition, were prepared to embrace whatever doctrine should appear to come from thee. To these persons thou didst in thy infinite wisdom appoint that thy truth should be made known, and not to the prejudiced vicious world. And accordingly to them I have revealed the mysteries of thy kingdom, the precepts of the gospel, the doctrine of salvation ; and this doctrine they have readily embraced, stedfastly adhered to, and sincerely obeyed : being fully satisfied and convinced, that what I taught them as from thee, was really a divine doctrine, taught by thy immediate appointment and command ; and that I did not preach any human invention, but was really sent by thy authority and commission.

9. & 10. For these persons, therefore, I now pray ; that as thou hast begun the work of their salvation by my preaching and revealing to them thy will in my life, while I have been present with them here upon earth ; so thou wouldst preserve them in my absence, and complete the work of their salvation by my resurrection and ascension into heaven after my death. I do not now pray for the unbelieving and impenitent world ; but for those

who have embraced that most holy doctrine which thou hast taught them by my preaching; who have glorified, and will glorify *my* name by *their* ministry, as I have done *thine* by *my* ministry; and who consequently are to be esteemed as *thine own*, in common with *me*.

11. I am now about to leave the world, and return to *thee*: But these my disciples must continue still in the world. I beseech thee, therefore, Holy Father, preserve and keep them after my departure; continuing stedfast in the profession and practice of the truth, and preaching to *others* the same holy doctrine that I have delivered to *them*; that so they may remain always inseparately united to *me*, as I am to *thee*.

12. So long as I have been with them in the world, I have watched over them, and kept them from falling away both by example and preaching, and continual admonition, according to the power and authority which thou committedst unto me. And not one of my apostles hath miscarried under my care, but only that perfidious traitor, who, as the scripture foretold, has ungratefully conspired with my enemies to destroy me, and will perish according to his deserts.

13. So long as I have been personally present with my disciples, (*I say*,) I have continually watched over them, and preserved them *myself*. But now, being about to leave the world, I beseech thee, do *thou* keep and assist them by thy good Spirit; and let the expectation of their continuing under thy special care and protection, be

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition: that the scripture might be fulfilled.

13 And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

their comfort and support in my absence.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth; thy word is truth.

14. The world will be sure to hate and persecute them, because they have embraced that most holy doctrine which I have taught them from *thee*. For, this doctrine being contrary to the lusts and passions, the designs and inclinations of worldly men, it must needs be, that the vicious and incorrigible world will oppose and persecute *them*, as it has before done *me*.

15. I beseech thee, therefore, do *thou* take them into thy particular care and protection; and support them against the violence and oppression of an evil world. I do not desire that thou shouldst take them *out of the world*; but preserve them *in the world*, to be instruments of thy glory, and teachers of thy truth; and suffer them not to be either destroyed by the malice and violence, or corrupted by the evil customs and opinions of a wicked and perverse generation.

16. They are of a spirit and temper very different from the common affections and dispositions of the world, even as I have set them an example.

17. I beseech thee, do thou preserve and increase in them this holy temper and disposition of mind. Cause them to be so thoroughly affected with that true doctrine which I have taught them, as to express it visibly in their lives and practice, and to promote it zealously in their preaching: That so, both by word and good example, they may become worthy and successful ministers of the gospel of Christ.

18. & 19. For, as thou hast sent *me* into the world to reveal thy will to mankind, so send I *these my apostles* to continue to preach the same doctrine which I have begun. And the principal design of my exemplary life, constant teaching, and now voluntary offering myself to death, is to sanctify and enable them to preach with *success and efficacy*, for the salvation of men.

20. & 21. Neither pray I for these my apostles *only*, but also for all others who shall by *their* preaching be at any time converted to thy true religion. That as I am in thee, and thou in me; so they may all be united to me and to one another by one holy and indissolvable bond of faith and charity: Becoming eminent examples of all holiness and piety; so as to convince the world of the excellency of their religion, and force men to acknowledge the truth and divine authority thereof.

22. & 23. For the more effectual promoting of which great end, I have communicated to my apostles the same authority and power of doing mighty works for the confirmation of their doctrine, and the manifestation of thy glory, as thou communicatedst to *me*. That so I working in them, as thou hast done in me; and they with great efficacy and demonstration of the Spirit, confirming the same doctrine that I published in person; the world may be convinced that I was really sent by *thee*, and that my disciples act likewise by the same commission.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word:

21 That they all may be one as thou Father art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them: that they may be one, even as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24. Father,

24 Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them.

24. Holy and Almighty Father: All those whom thou hast thus given me, who have heartily embraced the doctrine I taught them, and do sincerely obey it: I desire that thou wouldst make them partakers of the same happiness with myself; and exalt them to behold the incomprehensible glory wherewith thou investedst me in thy eternal love before the foundation of the world.

25. & 26. The generality of the world, O righteous Father; the covetous and ambitious, the politic and designing men of this world have not known *thee*, nor been willing to embrace and obey the revelation of thy will. But I have known thy will; and have made it known to my disciples, men of simplicity and honesty; and they have embraced and obeyed it. And I will continually make it known to them more and more; that they may improve and grow up in faith and holiness, and in all good works; and finally arrive at the enjoyment of that eternal happiness, which is the effect of thy infinite love towards *me*, and through me towards *them*.

CHAP. XVIII.

Jesus betrayed by Judas, ver. 1. His Examination before the High Priest, ver. 19. Peter's Denial, ver. 24. Jesus's Examination before Pilate, ver. 28.

* Chap.
xiii. 30.

1. **AFTER** this, Jesus, knowing that the hour of his last passion approached, retired with his eleven apostles (for Judas had before * gone out from supper to the chief priests, in order to betray him); Jesus, I say, retired with his apostles over the brook Cedron, towards the Mount of Olives, into a garden in a place called Gethsemane.

2. Which being the place whither he usually retired to pray and meditate privately, and where particularly he used to spend the nights during the time of the feast, when he had continued in the city all the day-time; Judas was well acquainted with it, and knew how to direct the officers of the chief priests to find and apprehend him there.

3. Taking with him, therefore, a company of soldiers, together with the officers and servants of the chief priests and Pharisees, armed with swords and clubs, and attended with lanterns and torches, that Jesus might neither hide himself from them, nor be able to escape out of their hands; he conducted them to the place where he well knew that Jesus, according to his custom, would be.

1 **WHEN** Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

3 Judas then having received a band of men, and officers from the chief priests and Pharisees, cometh thither with lanterns and torches, and weapons.

4 Jesus

4 Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

4. Now Jesus, though he knew, before Judas and the officers came, what was designed against him, yet would not, as he had done at other times, convey himself from them. But, knowing that the time, wherein God had appointed him to suffer, was now fully come, he willingly offered himself to the soldiers sent to apprehend him; and said to them, *Whom seek ye?*

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also which betrayed him stood with them.

5. The soldiers answered: *We are sent to seek Jesus of Nazareth.* Jesus seeing what a strength they had brought with them, and also Judas at their head to discover and betray him to them, replied, What mean you to come against me at this time of night, with so much caution, and with so great a force, as if ye came to surprise a robber, from whom ye expected to meet with great resistance? Or, as if I had always hid myself from you, and never appeared publicly, so that it were a very difficult matter to find me? If this be all your business, to search after Jesus of Nazareth, ye need trouble yourselves no further; I am the person.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

6. These words Jesus spake with such freedom and unconcernedness, with such majesty and such divine power accompanying them, that the soldiers, surprised and astonished at it, retired backward from him, and fell to the ground.

7 Then asked he them again, Whom seek ye? and they said, Jesus of Nazareth.

7. Then, as soon as they were recovered from their surprise, Jesus asked them a second time, saying, *Whom seek ye?* And the soldiers answered as before, *We seek Jesus of Nazareth.*

8. Jesus

8. Jesus replied, I tell you again, I am the person. Wherefore, if your business be, as you say, only to apprehend *me*, then let these my companions be dismissed.

8 Jesus answered, I have told you that I am *he*. If therefore ye seek me, let these go their way :

9. By which last words, as he showed his great care and concern for his disciples, more than for himself, so he accomplished his own former saying, that ** not one of his apostles should be lost under his protection.*

* Chap.
xvii. ver.
12.

9 That the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.

10. ¶ Upon this the soldiers apprehended him. And the disciples, seeing to what extremity things were come, offered to fight for him, and endeavour to rescue him. Peter particularly, in great zeal for his Master's safety, drew his sword, without waiting for Jesus's order ; and smiting one of the high priest's servants, whose name was Malchus, cut off a piece of his right ear.

10 Then Simon Peter having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11. But Jesus rebuked him for his too hasty zeal, saying, Put up your sword, this is not a time to make resistance. Is it not fit that the will of God and the predictions of the prophets should be fulfilled ? The principal design of God's sending me into the world, was to suffer and die ; and the prophets have foretold that I should do so, and now is the time that these things must be accomplished.

11 Then said Jesus unto Peter, Put up thy sword into the sheath : the cup which my Father hath given me shall I not drink it ?

12 Then

12 Then the band, and the captain, and officers of the Jews took Jesus, and bound him.

13 And led him away to Annas first (for he was father-in-law to Caiaphas which was the high priest that same year.)

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and *so did* another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

12. & 13. Then the disciples, seeing there was no remedy, and that Jesus himself would not suffer them to try to rescue him, forsook him and fled. And the soldiers having seized, and bound him, carried him first to Annas, who was father-in-law to Caiaphas, the high priest of that year.

14. And from thence they carried him to Caiaphas himself; at whose house the council of the Jews was ready assembled to try him. For this Caiaphas was the same, who * in a former Chap. xi. consultation had given his advice that ver. 50. Jesus ought immediately to be put to death, even without examination, for the peace and security of the people.

15. & 16. ¶ Now as they were carrying away Jesus, Peter and another of the disciples followed at a distance, desiring to observe what the event of this thing would be. And that other disciple, being known to the high priest, ventured to go into the hall after the company that conducted Jesus. But Peter, not having any friend or acquaintance there, stood at first without at the door; till, after a while, that other disciple, speaking to the door-keeper, caused him to be let in.

17. Then

17. Then Peter, coming in, was questioned by the woman that let him in, saying, Were not you one of this Jesus's disciples? *Peter, in great surprise, replied, I am not.*

18. And going to the servants, who were sitting about a fire of coals, because it was cold, he thrust himself amongst them, hoping to pass undiscovered, and observe what was done.

19. ¶ In the mean time, Jesus stood before the council. And the high priest, desirous to find him guilty of seditious doctrine or practices, examined him with much inquisitiveness, who his disciples were, and to what end he had gathered them about him, and carried them with him through all the country; and what particular doctrine it was that he instructed them in.

20. & 21. Jesus, knowing his design not to discover the truth, but to find some pretence to condemn him, replied, Why do you ask *me* what my doctrine was, as if I had taught privately, and in a corner: Ask *the world*, ask the *scribes*, and *Pharisees*, and *rulers*, ask *all the people*, ask *these my accusers*, what doctrine I have preached. For whatever I have taught, I always taught publicly and openly in the face of all the world, in your temple and synagogues, on your Sabbaths and solemn feast-days, in the places and times of greatest concourse; and in secret have I never said any

17 Then saith the damsel that kept the door, unto Peter, Art not thou also *one* of this mans disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals (for it was cold) and they warmed themselves: And Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And

thing, that I was ashamed should be made known to the whole world.

22 And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 (Now Annas had sent him bound unto Caiaphas the high priest).

25 And Simon Peter stood and warmed himself: They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

22. At these words, one of the high priest's officers, eager to show his zeal against Jesus, and to gain favour with his master, struck Jesus on the face, saying: How dare you answer the high priest thus?

23. To whom Jesus, with all meekness and patience, replied: If I have said any thing unbecoming me, accuse me before the council, as you ought to do. But if I have said nothing that will bear an accusation, why do you, contrary to all justice and equity, strike me uncondemned, and in the presence of the court?

24. & 25. ¶ *But to return to Peter.* Jesus, as * I said, being carried bound * Ver. 14. from Annas to Caiaphas, and Peter having † followed him into the house, † Ver. 16. and thrust himself among the servants and 18. that were sitting about the fire; one of the company, remembering that he had seen his face, and looking intently upon him, said: Surely, you were one of this Jesus's followers. But Peter, in great fear and confusion, replied: I know nothing of him.

26. & 27.

26. & 27. Again, another who was one of the high priest's servants, and kinsman to him whose ear Peter had cut off, said : Nay, did not I myself see you in the garden with him ? But Peter persisted, denying that he knew any thing of Jesus, and immediately * the cock crew.

* See Luke
xxii. ver.
60. & 61.

26 One of the servants of the high-priest (being his kinsman whose ear Peter cut off) saith, Did I not see thee in the garden with him ?

27 Peter then denied again, and immediately the cock crew.

28. ¶ After this, the council of the Jews, having spent the greatest part of the night in examining Jesus, and having at length gained from him a confession of his being the Messiah, thought they had now sufficient ground to carry him before the Roman governor, with a grievous accusation of blasphemy against God, and sedition against the emperor : By which means they hoped to procure, that he might be condemned to die. Accordingly, therefore, keeping him in bonds, they brought him a little before morning into the judgment-hall to Pilate, who was at that time governor of Judea. Nevertheless they themselves went not into the hall, but stood without, lest they should be defiled and rendered incapable to eat the passover.

28 ¶ Then led they Jesus from Caiaphas, unto the hall of judgment : and it was early, and they themselves went not into the judgment hall, lest they should be defiled : but that they might eat the passover.

29 Pilate

29 Pilate then went unto them, and said, What accusation bring you against this man ?

29. Pilate therefore came out to them, and said, Why do you bring this man before *me* ? What crime have ye to accuse him of ?

30 They answered and said unto them, If he were not a malefactor, we would not have delivered him up unto thee.

30. The Jews answered : You may be sure, if he had not been a very great and extraordinary malefactor, we would not have troubled you with him at all, much less at this unseasonable time.

31 Then said Pilate unto them, Take ye him and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death.

31. Then Pilate examining him, and finding that he had not, as *he* expected, been guilty of rebellion or sedition, but that his accusation was chiefly about things relating to the religion and customs of the Jews, grew angry, and said : What are these things to *me* ? Take ye him yourselves, and judge him according to your own law. *The Jews replied* : We have no power to put any man to death, as this man certainly well deserves, who has attempted not only to make innovations in our religion, but even moreover to set up himself for a king.

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

32. [Now through this eagerness of the Jews to have Jesus put to death by the authority of the Romans, who **CRUCIFIED** certain malefactors, which was not done by the Jews, were fulfilled those * sayings of Jesus, whereby he had prophesied beforehand what kind of death he should die.]

* Chap.
iii. ver. 14.
& chap. xii.
ver. 32.

33. Pilate then, moved at these last words, that Jesus *had set himself up for a king*, in opposition to the Roman emperor, went again into the judgment-hall, and examined Jesus, saying: Is it true, what these men lay to your charge, that you have indeed attempted to set up yourself king of the Jews?

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the king of the Jews?

34. Jesus replied: Have you ever, during your stay in this province, heard any thing of me, that gave you any reason to suspect me guilty of secret practices and seditious designs against the government? Or do you go only upon the present clamour and tumult that is raised against me? If so, take heed you be not imposed upon, merely by the ambiguity of a word. For, *to be king of the Jews*, is not to set up an earthly kingdom, in opposition to that of the emperor; but a thing entirely of a different nature, and that has no relation at all to it.

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35. Pilate answered: Am I a Jew? Can I tell what your expectations are, or in what superstitious senses you understand words? The rulers and chief of your own people, who are best judges of those matters, have brought you before me as a riotous and seditious person: And if this be not the truth of the matter, pray let me know what is.

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: What hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

36. Jesus replied: I have indeed a kingdom, which, I do not deny, I have professed I would establish. But, as I said, it is not a kingdom of this present world, nor any way tends to cause disturbance in the government. For, if it had, my servants would have fought for me, and not suffered me to have fallen into the hands of the Jews. But, to tell you the truth plainly, it is a kingdom wholly spiritual, consisting only in the obedience of men's wills and affections to the laws of God.

37. You acknowledge then in general, answered Pilate, that you have pretended yourself to be a king? Yes, replied Jesus, in the sense that I have told you, I have declared, and do now declare myself to be a king. For this very end was I born, and for this purpose came I into the world, that I should bear witness to *the truth*; and whosoever sincerely loves, and is always ready to embrace *the truth*, will hear my testimony, and be convinced by it.

38. Pilate answered: What do you mean by *the truth*? And having so said, he went out again to the Jews, and said to them: I have examined this man again, and cannot find that he has done any thing, which, according to the Roman laws, is worthy of death.

39. However, since ye have brought him before me as a malefactor; and it is the custom that I should release to you one malefactor at the feast of the passover, will you have me, seeing nothing is proved against this same *king of the Jews*, release *him* now to you?

40. This Pilate said, hoping he had found an occasion to cause Jesus to be set at liberty, who he saw plainly was accused only out of envy and malice. But the people, at the instigation of the chief priests and Pharisees, cried out with one consent, that they would not have Jesus released, but one Barabbas, a notorious malefactor then in prison, for having been at the head of a great riot, wherein he had also committed murder.

39 But ye have a custom, that I should release unto you one at the passover; will ye therefore that I release unto you the king of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

C H A P. XIX.

Pilate endeavours to acquit Jesus; but is prevailed upon by the tumultuous Importunity of the Jews to condemn him, ver. 1. Jesus crucified, ver. 17. And buried, ver. 38.

1 **T H E N** Pilate therefore took Jesus and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail king of the Jews: and they smote him with their hands.

1. **T H E N** Pilate, not willing to yield to so shameful a piece of injustice, as to cause a man to be put to death, whom at the same time he verily believed to be innocent, and yet seeing that the people would not by any means be satisfied; if he should acquit and release him without inflicting any punishment on him at all, took Jesus, and delivered him to the soldiers to be scourged, hoping, that at least that severity would appease the people.

2. & 3. And because the crime laid to his charge was, that he pretended to be a king, the soldiers, in derision, put upon him a purple cloth for a robe, and set a wreath of thorns upon his head for a crown, and gave him a reed or cane in his hand for a sceptre. And kneeling down to him, they scoffingly saluted him, saying; *Long live the king of the Jews.* And taking the cane out of his hand, they struck him on the head with it, and smote him with their hands, and abused him with all manner of insulting, scorn, and contempt.

H l 2 4. & 5. After

4. & 5. After which, Pilate, hoping (as I said) that the fury of the people might by this time be appeased, brought out Jesus to the multitude in the forementioned ridiculous habit, that he might turn their malice either into pity or contempt: And said to them: See, here is the man, I protest, I do not find any fault in him worthy of death: Be content, therefore, with the punishment already inflicted on him, and suffer me now to discharge him.

6. But the chief priests and officers of the Jews, cried out in a most violent and tumultuous manner: Nay, let him by all means be crucified; let him be crucified. Wherefore Pilate, seeing the tumult increase to such a degree, that their demand was rather a seditious mutiny, than a regular desire of having a favour granted them, yielded at length to their importunity, and was in a manner forced to comply with their request. So that at last, with much unwillingness and reluctance, he passed sentence upon Jesus, that he should be crucified: Yet with a protestation of his own dislike of the fact, saying, Take ye him, if ye will, and crucify him; I am not guilty of this innocent man's death; be ye answerable for it.

7. The Jews replied: We wonder you should be so unwilling to condemn this man to death. We have a plain law, by which whosoever falsely pretends to be a prophet, is declared worthy of death. How much more this man, who has taken upon himself to be no less than *the Son of God*!

4 Pilate therefore went forth again, and saith unto them, Behold I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple-robe. And Pilate saith unto them, Behold the man.

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When

8 ¶ When Pilate therefore heard that saying he was the more afraid ;

8. Pilate, hearing this, and not knowing who this person might at last appear to be, about whom there had been spread so many strange reports, and against whom the Jews argued so inconsistently, and now at the last produced a new and strange accusation against him, that he had declared himself to be no less than *the Son of God* ; was seized hereupon with a sudden fear, and doubting, with great anxiety and perplexity of mind.

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou ? But Jesus gave him no answer.

9. Going, therefore, again into the judgment-hall, he inquired farther of Jesus, *who he was*, and *whence he came* ; *who his parents were*, and *what his family*. But Jesus answered him not a word.

10 Then saith Pilate unto him, Speak-est thou not unto me ? knowest thou not, that I have power to crucify thee, and have power to release thee ?

10. Then said Pilate : Why do you not answer me ? Do you not know, that I have absolute power over you ; and, if I would peremptorily use my authority, could, without any regard to what the Jews desire, absolutely determine either to condemn or acquit you.

11 Jesus answered, Thou couldst have no power at all against me, except it were given thee from above : therefore he that delivered me unto thee, hath the greater sin.

11. Jesus replied : I could easily secure *myself* ; and neither *they* nor *you* could have any power at all to hurt me, was it not my Father's will, that, for great and wise reasons, I should at this time submit to be delivered to you by the envy and malice of the Jews. But since it is so ; and that they urge and press you with the utmost vehemence to cause me to be put to death ; I must needs say, your sin in yielding and being prevailed upon by great violence and importunity to condemn me, is not so great as theirs, who out of mere

H h 3 malice,

malice, and against the greatest means of knowledge, clamour against me as the most notorious malefactor, and urge you to pass sentence upon me.

12. From this time forward, Pilate, admiring the modest and innocent behaviour of Jesus, and seeing plainly the iniquity and malice of the Jews, laboured much to find an occasion to release him. But the Jews, perceiving his intention, cried out with so much the more vehemence: Let him be crucified. And if you will not condemn him, to gratify *us*, consider how you will answer it to the *emperor*, to have acquitted a man, who without his authority has set up himself for a king in one of the provinces of the empire.

13. & 14. Pilate, startled at this, and fearing to be accused of neglecting his duty, brought out Jesus again, and sitting down in the judgment-seat, in order to pass sentence upon him, in a place called in the Jews language Gabbatha, which signifies *the pavement*; he said to the Jews: See this poor man, whom ye accuse of designing to make himself king. *This was about * six o'clock in the morning, of the † day before the Sabbath, in the passover week.*

* See Note
on Mark
xv. 25.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsars friend: whosoever maketh himself a king, speaketh against Cæsar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called the pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour, and he saith unto the Jews, Behold your king.

15 But

† Answering to our Good Friday. Παρασκευή, ὁ ἕως προέφασκτόν, Mark xv. 42.

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus and led him away.

17 And he bearing his cross, went forth into a place called *the place of a skull*, which is called in Hebrew, Golgotha.

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

15. The Jews cried out: Away with him, away with him: Crucify him. Pilate, seeing their obstinate madness, replied in a scornful way, Why, must I then crucify your king? The chief priests answered: We have no king but Cæsar.

16. Then Pilate passed sentence upon him. And thus, contrary to all reason and justice, and the judgment of his own mind and conscience, yielding to the importunity of a riotous multitude stirred up by a few malicious chief priests and Pharisees, he condemned to death a person whom, at the same time, he verily believed to be innocent. And the multitude led him away to crucify him.

17. & 18. And they carried him out of the city, bearing his cross upon his shoulders, to a place called in the Jewish language Golgotha, which signifies, *the Place of a Skull*. And there they crucified him with two other condemned persons, who had been convicted of a robbery; placing Jesus in the midst, and the malefactors on each side one.

19. Moreover, Pilate caused to be put up over his head, an inscription in the following words: JESUS OF NAZARETH, THE KING OF THE JEWS.

20. & 21. Which inscription being written both in Hebrew, and Greek, and Latin; and the place of the crucifixion being near the city; so that many Jews, who passed by, saw and read the inscription; they were offended, and desired Pilate, that instead of THE KING OF THE JEWS, might be put, WHO PRETENDED TO BE KING OF THE JEWS.

22. But Pilate refused to make any alteration in the inscription.

23. & 24. ¶ Now as the soldiers were crucifying Jesus, they stripped him. And some of his clothes they divided among themselves. But his inner coat being woven or knit throughout from the top to the bottom without any seam; to prevent tearing it, they agreed to cast lots for it: Fulfilling hereby that prophecy, Psal. xxii. 18. *They parted my garments among them, and cast lots upon my vesture.*

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am king of the Jews.

22 Pilate answered, What I have written, I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments (and made four parts, to every soldier a part) and also his coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now

25 ¶ Now there stood by the cross of Jesus, his mother, and his mothers sisters, Mary, *the wife of Cleophas*, and Mary Magdalen.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son.

27 Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

25. Of these things some of the disciples, and also much other people, were spectators. There stood likewise near the cross, seeing and lamenting at this sad sight, several women that were acquaintance and relations of Jesus: Particularly his mother, and his mother's sister, Mary * the wife of Cleophas, and Mary Magdalen.

26. & 27. Jesus therefore seeing his mother standing by, and the † disciple whom he loved; said to his mother, turning his face, and looking upon that disciple, *Woman, behold thy Son*: And to that disciple, turning his face and looking upon his mother, *Son, behold thy mother*. And from thence forward that disciple took her home with him, and kept and honoured her as his own mother, as long as she lived.

* Or, as others, the Daughter.

† St. John the author of this gospel.

28. ¶ After this, Jesus knowing that every thing that God had appointed, and the prophets had foretold he should do and suffer before his death, was fully accomplished, excepting only that prophecy of their || *giving him vinegar to drink*; said, I thirst.

|| Psal. lxix. 22.

29. & 30. Now there stood at hand a vessel full of vinegar. One of the soldiers, therefore, dipping a sponge therein, and fastening it to the top of a reed, put it up to Jesus's mouth, who, as soon as he had tasted it, said, *All is fulfilled*; and recommending his soul into the hands of God, expired.

31. ¶ In the meantime the Jews, because the next day was the Sabbath, and that of more than ordinary solemnity in the passover-week, went to Pilate, not knowing that Jesus was already dead; and desired he would order the legs of the crucified persons to be broken, that they might die the sooner, and be taken away before the beginning of the Sabbath.

32. & 33. Accordingly the soldiers came, and broke the legs of the two malefactors that were crucified on each side of Jesus; but when they came to Jesus, and found that he was already dead, they thought it needless to break *his* legs.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day), besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 But

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scriptures should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

34. But one of the soldiers, to make sure of his death, or to insult over him, pierced his side with a spear; and immediately there came out of the wound, both water and blood.

35. These things the writer of this history saw with his own eyes, and his testimony may be depended upon as infallibly true: That all who read it may be convinced and firmly believe, that *Jesus really and truly died*, and consequently that his rising again was a *real and true resurrection from the dead*.

36. & 37. Besides; however some of these circumstances, such as *the omitting to break Jesus's legs*, and the *piercing his side with a spear*, may in themselves seem small and of little importance; yet really, and in event they were by no means such. The former of these circumstances being a remarkable fulfilling in *him the true paschal Lamb*, what was expressly commanded to be taken care of in *the typical one*, Exod. xii. 46. that *a bone of it should not be broken*: And the other, a completion of that prophecy, Zech. xii. 10. *They shall look on him whom they have pierced*.

38. ¶ Now

38. ¶ Now in the evening, as soon as it was known that Jesus was dead, one Joseph of Arimathea, a pious and good man, one that at this time expected the appearance of the Messias, and in his heart believed that Jesus was he, though for fear of the Jews he did not yet publicly profess his belief; this man, I say, desirous to preserve the body of Jesus from the public ignominy of being cast out among the executed malefactors, went to Pilate, and with great courage begged leave to take away the body and bury it; which Pilate readily granted.

39. There came also at the same time Nicodemus (*the Pharisee who had formerly * conversed with Jesus by night*), bringing a mixture of myrrh and aloes in a vast quantity, with intention to embalm the body of Jesus, and bury it.

40. These two person, therefore, meeting together, and taking down the body from the cross, wrapt it up with the spices in a clean linen cloth, as the manner of the Jews is in their burials.

38 ¶ And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews), besought Pilate that he might take away the body of Jesus: and Pilate gave him leave: He came therefore and took the body of Jesus.

39 And there came also Nicodemus (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore, because of the Jews preparation day, for the sepulchre was nigh at hand.

41. & 42. And because it was the preparation for the Sabbath, and already late in the evening; therefore, for the convenience of the place being near they laid the body in a new sepulchre lately hewn in a rock, within a garden not far from the place where Jesus was crucified.

CHAP. XX.

Jesus's Resurrection discovered by Mary Magdalen, ver. 1. And by Peter and John, ver. 3. Jesus himself appears to Mary, ver. 14. And to all the Apostles, except Thomas, ver. 19. And to the Apostles again, with Thomas, ver. 26.

1 THE first day of the week cometh Mary Magdalen, early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

1. NOW on the morning after the Sabbath, very early, before it was yet day-light, Mary Magdalen, with some other women, coming to the sepulchre with a design to anoint the body, found the stone, wherewith * they had seen Joseph of Arimathea stop the mouth of the sepulchre, already rolled away; not without † other signs of Jesus's being risen from the dead.

* Matth. xxvii. 61.

† As the evangelists say. Matt. xxvii. 2.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and faith unto them, They have taken a-

2. But so great were their fears and suspicions, and so little their expectation of Jesus's rising from the dead, that though, to confirm the signs they had seen, there appeared also an angel, and told them expressly that Jesus was indeed

indeed risen from the dead: yet suspecting some deceit in the vision, and their doubts prevailing above their hopes, they ran * and told two of the apostles, Peter and John; that having been at the sepulchre, they found the body removed: And though they thought they saw an apparition, which told them he was risen from the dead; yet, upon the whole, they suspected rather, that somebody had taken him away, and laid him they knew not where.

3. Upon this, Peter and John, to satisfy themselves of the truth of the matter, ran immediately to the sepulchre themselves.

4. & 5. And as they were going, John, being the younger man, out-ran Peter; and coming first to the sepulchre, he looked in and saw the linen clothes, in which the body of Jesus had been wrapped, lying by themselves, without the body; but he himself went not into the sepulchre.

way the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did out-run Peter, and came first to the sepulchre.

5 And he stooping down and looking in, saw the linen clothes, lying:

* This almost despairing account of Mary Magdalen to the Apostles, was given, as is most probable, not *before*, but *after* she had seen the angel. For, 1st, St. John, who saw nothing himself, is said to have *believed*, ver. 8. Which belief can hardly be supposed to be founded, but upon his comparing the history of the vision the women saw, with the circumstances he himself found at the place. 2^{dly}, Though this account of Mary be as full of doubt and unbelief, as if she had seen nothing; yet this is not to be wondered at, seeing her words afterwards are no less full of doubt, ver. 15. confessedly after she had seen the angel. 3^{dly}, St. Luke says expressly, that Peter and John's going to the sepulchre, was occasioned by the account the women gave of their having seen a vision, Luke xxiv. ver. 9, 12, 23, & 24. Yet see also the Note on ver. 18. of this Chapter.

lying: yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie;

7 And the napkin that was about his head, not lying with the linen-clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre, weeping: and as she wept, she stooped down and looked into the sepulchre.

12 And seeth two angels in white, sitting, the one at the head, and the other

6. & 7. But Peter coming up presently after him, went into the sepulchre, and viewing the clothes with more curiosity, found them folded up in such a manner, as discovered plainly, that the body had not been secretly stolen or hurried away in haste; but that all that was done, had been done with care and order.

8. Then John also went in; and observing every circumstance with greater niceness than he had done at first, and comparing what he saw with what the women had before told him, he was convinced, and *began to believe* that Jesus was indeed risen from the dead.

9. For as yet, they did not understand the prophecies, so as to have learned *from thence* that Jesus was assuredly to rise again; or so as to have had any great expectation beforehand, of his resurrection.

10. With this imperfect satisfaction, therefore, the two apostles returned home, relating to their companions what they had heard and seen, and waiting what the further event of this matter would be.

11. & 12. ¶ Now the manner in which Mary Magdalen received, as * I ^{* Ver. 1.} said, the first notice of Jesus's being risen, was this. As she, with the other women, was standing at the sepulchre, wondering at the stone being rolled away, and looking about with amazement and grief at the body's being removed; there appeared to her an angel, clothed in white and shining garments,

ments, * first without the sepulchre, and immediately going in and sitting with another angel in the inside ; so that, as Mary was stooping down and looking into the sepulchre, she saw distinctly the two angels sitting, one at the head, and another at the feet, of the place where the body of Jesus had lain.

at the feet, where the body of Jesus had lain :

13. And one of the angels said to her: Woman, why do you look with so sorrowful and despairing a countenance ; Mary answered : Because somebody has taken away the body of my Lord, and I know not where they have laid it.

13 And they say unto her, Woman, why weepest thou ? she saith unto them, because they have taken away my Lord, and I know not where they have laid him.

† See note on v. 18.

‡ Ver. 2.

14. The angel replied : No ; He is risen from the dead, and is alive again. † But Mary, in great surprise and perplexity, without tarrying to make any further inquiry, ‡ ran presently to tell Peter and John, that the body of Jesus was gone. And, before she saw the rest of the apostles, continuing still looking about near the same place with great doubting and uncertainty of mind ; Jesus himself appeared to her : But she knew him not.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15. And Jesus said to her, Woman, why weep you ? Whom do you seek ? Mary, supposing him to be the gardener, replied : Sir, you cannot but know that the body of Jesus was lately laid in this place : If you have caused it to be removed, I entreat you, let me know

15 Jesus saith unto her Woman, why weepest thou ? whom seekest thou ? she supposing him to be the gardener saith, unto him, Sir, if thou hast born him hence,

* Of the seeming difference of some particular circumstances in this part of the history, as related by the several Evangelists ; See the Note on Luke xxiv. 4. and on verse 18. of this Chapter.

hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabbi, which is to say, Master.

17 Jesus saith unto her, Touch me not: for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.

18 Mary Magdalen came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her.

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where it is, and I will take care of it.

16. Upon this, Jesus altering his appearance and voice, called her by her name. And thereupon she presently knew him, and fell down at his feet and adored him.

17. Then said Jesus: Do not * hold and endeavour to detain me *now*. I

* See Mat. xviii. 9.

cannot at present continue with you; because I have not yet ascended to my Father, as it is † expedient and necessary I should. But go and tell my disciples, my brethren, that I am risen from the dead, never to die any more; and that I am about to return to *my* Father and *your* Father, to *my* God and *your* God, to receive full power over all things both in heaven and earth, and to prepare a place for *you*; that where *I* am, there *ye* may be also.

† Chap. xvi. v. 7.

18. Accordingly Mary Magdalen went and told the disciples, that Jesus had appeared to her, and had said these things to her ||.

I i

19. ¶ After

|| Thus this part of the history, from the beginning of the chapter to this place, must be explained; supposing it to be all an account of the same particulars mentioned in the other gospels. But if that be not satisfactory, it may also otherwise be supposed, that Mary, before she saw an angel, ran to call Peter, ver. 1. and 2.; that the other women in the mean time saw the angel and departed; that then Peter and John came, and saw nothing; that then Mary came again, ver. 11. and saw, first the angels, and afterwards Christ himself. And so this whole history, from ver. 1. to this place, will be an account of an appearance wholly different from any mentioned by the other Evangelists, both of the angels and of Christ to Mary alone.

19. ¶ After which, on the same day in the evening, being the first day of the week, when the disciples were gathered together, in a private place, and with the doors shut for fear of the Jews, talking about the wonderful things which had happened that day; suddenly Jesus himself appeared, standing in the midst of them, and saluted them with his usual words of familiarity and kindness.

20. But the disciples, surpris'd at the *suadennes* of his appearance, and not recollecting themselves immediately, were in a great fright; till Jesus holding out to them his hands and his feet, and showing them his side where he was pierced, convinced them that it was he himself in his own body, and not a mere *spectre*; and so removed their fear, and turned it into exceeding great joy.

21. Then said Jesus to them again: Peace be unto you: The same commission that *my Father* has given *me*, give *I* unto *you*: Go ye into all the world, and preach the gospel to all mankind.

22. And breathing upon them, He added: Which, that ye may do with full authority and suitable success, receive ye the Holy Ghost to direct and assist you in the execution of your commission.

23. Whosoever embraces your doctrine, and truly repents, when ye thereupon in my name and by my authority remit his sins, your sentence of absolution, shall be ratified and confirmed in heaven. And whosoever either obstinately rejects your doctrine,

19 ¶ Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you.

20 And when he had so said, he showed unto them *his* hands and his side. Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and said unto them, Receive ye the Holy Ghost.

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

or disobey and behaves himself unworthily under it, his sins shall not be forgiven, but the censures ye pass upon him on earth, shall be confirmed in heaven *.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

24. ¶ Now Thomas, otherwise called Didymus, one of the twelve apostles, happened to be absent at the time when Jesus appeared to them; not without the special direction of Providence, that the particular and extraordinary satisfaction which was afterwards granted *him*, might be an abundant and undeniable testimony of the truth of Jesus's resurrection to all succeeding generations.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

25. Thomas therefore having been absent, the rest of the apostles told him how they had seen the Lord, and what he had said to them. But Thomas replied: This is a matter of so great importance, that unless, to prevent all possibility of deceit, I see him with my own eyes, and feel him with my own hands, putting my fingers into the prints of the nails wherewith he was crucified, and my hands into his side which was pierced with the spear, I will not believe that he is really and truly risen from the dead.

26 ¶ And after eight days, again his disciples were within, and Thomas with them; *then* came Jesus, the doors being

26. & 27. And thus he continued in a state of doubt and unbelief, till about a week after, when the apostles being again gathered together, and Thomas with them, Jesus appeared to

I i 2

them

* An eminent instance of this power, was the apostles inflicting or removing *diseases* in the primitive church.

them again, the doors being shut, and saluted them as before. And knowing that Thomas's unbelief did not, like that of the Pharisees, proceed from a malicious and wicked mind, but from an honest heart, and a sincere desire to be satisfied of the truth, he addressed himself particularly to *him*, saying: Thomas, since you will not be contented to rely upon the testimony of others, but must be convinced by the experience of your own senses, see here the wounds in my hands, and reach hither your hand, and put it into my side, and doubt no longer of the reality of my resurrection.

28. Which Thomas doing accordingly, and being now fully satisfied in his own way, and according to his own desire, he presently cried out, I am abundantly convinced, thou art indeed my Lord, the very same that was crucified, and I acknowledge thy Almighty Power in having triumphed over death, and adore thee as my God.

29. Then said Jesus to him: Because thou hast seen and felt me, Thomas, thou hast believed that I am really risen from the dead. Blessed are they, who, without such evidence of sense, shall, upon credible testimony, be willing to believe and embrace a doctrine, which tends so greatly to the glory of God and the salvation of men.

30. Thus Jesus vouchsafed in a very extraordinary manner to satisfy the mind of a doubting disciple. And at several other times did he appear to the apostles, showing them many infallible tokens of the truth of his resurrection and of his Divine Power, which are not written in this book.

shut; and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered, and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, Because thou hast seen me, thou hast believed: Blessed are they that have not seen, and yet have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

31 But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.

31. But these which are set down, are abundantly sufficient to cause men to believe, that Jesus was indeed the Messiah the Son of God, and that by means of that belief they may finally obtain everlasting life.

C H A P. XXI.

Jesus appears again to several Disciples at the Lake of Tiberias, ver. 1. Charges Peter to feed his Sheep, ver. 15. Foretels Peter's Death, ver. 18. And John's long Life, ver. 20. The Occasion of a false Expectation concerning the Life of John, ver. 23.

1 **AFTER** these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself:

2 There were together Simon Peter, and Thomas called Didymus and Nathanael of Cana, in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a-fishing. They say unto him, We also go with thee. They went

1. **AFTER** this the apostles retired, as Jesus * had directed them, * Matt. xxviii. 10. from Jerusalem into Galilee. And there he appeared again to some of them at the lake of Tiberias, upon the following occasion.

2. & 3. Peter, and Thomas, and Nathanael, and James, and John, and two other disciples, being together, Peter proposed to them, to go a fishing. To which they all agreeing, took a boat and went upon the lake; and there they laboured all night, without catching any thing at all.

4. & 5. Whereupon Jesus, early in the morning, knowing it to be a fit opportunity of discovering himself to them, and of giving them (as formerly upon like occasions he had used to do)

I i 3 some

some instructions about their future duty and ministry, from the similitude of their present employment, he appeared to them standing upon the shore, and asked them if they had taken any fish. The apostles, not suspecting that it was Jesus, but supposing it to be some stranger coming to buy fish; answered, that they had caught none.

6. Then said Jesus: If you cast your net now on the right side of the boat, you will find some. The apostles, readily complying with his directions, as being willing to try all places, and loth to go home without catching any thing, cast their net, and enclosed therein immediately, such a vast multitude of fishes, that they were not able to draw it up to them into the boat, but were forced to drag it along after them in the water towards the shore. [By which vast plenty, it was in a lively manner * represented to them the great success and efficacy of their future ministry, in converting and bringing men to the belief of the gospel.]

7. At the sight of this great miracle, John, considering with himself in what manner it was effected, and how he had formerly † been present at a like strange and wonderful draught of fishes, said to Peter, Certainly this must be *the Lord*. Whereupon Peter, eager to go to Jesus without delay, got on his fisher's coat, and leaped presently out of the boat into the water to get to shore.

8. But the rest of the disciples came in the boat, dragging the net full of fish after them; for they were not above a furlong off from the shore.

forth and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fishers coat *unto him* (for he was naked), and did cast himself into the sea.

8 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes.

* See
Matt. iv.
19.

† See Luke
v. ver. 6.
& 10.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon and bread.

10 Jesus saith unto them, Bring of the fish, which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead,

9. Now as soon as they were landed, they saw a fire of coals ready made; and fish broiling upon it, and bread lying by.

10. And Jesus bid them bring some of the fish that they had now taken, and dress that also upon the fire for them to eat.

11. Then Peter went and drew the net to land, full of great fishes, an hundred fifty and three. And though they were so *many* and so *great*, yet was not the net rent.

12. & 13. Taking out therefore some of the fish, they broiled them upon the coal, and did eat; Jesus himself, as Master of the feast, distributing amongst them both the fish and the bread. Yet in all this time, not one of them dared to ask him, *who he was*; well knowing, both by the miracle, and by his whole behaviour, that it could be no other than Jesus.

14. This was the third time that Jesus appeared publicly to a great number of his disciples together, besides his showing himself at several times to * particular persons upon special occasions.

* As to Mary Magdalene, and to the two disciples going to Emmaus, &c.

15. Now when they had eaten as much as sufficed them, Jesus, to remind Peter how diligent and zealous he ought to be after his threefold denial, said to him: Simon, son of Jonas, art thou more zealous and affectionate in thy love towards me, than the rest of these my disciples? Peter *answered*: Yea, Lord, thou knowest that I love thee. Jesus *replied*: Express thy love towards me, by thy care of my flock committed to thy charge.

16. Again, he asked him the second time: Simon, son of Jonas, art thou zealous and affectionate in thy love towards me? Peter *answered*: Yea, Lord, thou knowest that I love thee. Jesus *replied*: Express then thy love towards me, by thy care of my flock committed to thy charge.

17. Again the third time, he asked him in the same words: Simon, son of Jonas, art thou zealous and affectionate in thy love towards me? Peter, grieved that Jesus, as if he suspected his sincerity, should ask him three times together the same question, answered: Yea, Lord, thou that knowest all things, well knowest how much I love thee. Jesus *replied*: Express then thy love towards me, by thy care of my flock committed to thy charge.

18. And verily, *continued* Jesus, I know thou wilt do so, even unto death. For the time will come, when thou, who now * *girtedst* thyself voluntarily, and † *stretchedst out thy hands* to come to me, shalt in thine old age be *girt* by

* † Girt on his inner coat, and swam to Jesus, v. 7.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon *son* of Jonas lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon *son* of Jonas, lovest thou me? Peter was grieved, because he said unto him, the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, Thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth

forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter turning about, seeth the disciple whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, if I will that he tarry till I come, what is that to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die: but if I will that he tarry till I come, what is that to thee?

others, and forced to *stretch out thy* ^{In being crucified.} hands against thy will, in a very different manner, for the sake of thy constant profession of my religion.

19. By which last words, Jesus signified the † manner of Peter's death, † ^{Viz. Crucifixion.} and how he should finally suffer martyrdom for the glory of God, and for the testimony of the truth of the religion of Christ. And having thus spoken, he said to Peter, follow me.

20. & 21. Now as they were going, Peter, looking behind him, and seeing that || that disciple also followed, whom || ^{St. John.} Jesus loved, and who leaning on Jesus's breast at their last paschal supper, had † asked Jesus, who it was that should † ^{Ch. xiii ver. 25.} betray him: Peter, I say, seeing that disciple following also with him, and having a curiosity to know what should become of that disciple, as well as Jesus had told him what should happen to himself, asked Jesus, saying: And what shall become of this man, Lord?

22. Jesus replied: If I will that he tarry till I come, what is that to thee? Follow thou me.

23. This ambiguous answer of Jesus, gave an occasion to the spreading of an opinion among the believers, that that disciple should not die, but continue alive till Christ's final coming to judgment. But that opinion was erroneous, and without just ground. For Jesus did not say, he shall not die: But only, If I will § that he tarry till I come, what is that to thee?

24. The

§ Which was fulfilled by St. John's continuing till after the destruction of Jerusalem.

24. The disciple, about whom this was spoken, is the writer of this present history; and his testimony is certainly and infallibly true: So that whatever is herein related, is undoubtedly to be believed.

25. But there are many other actions and discourses of Jesus, besides those mentioned in this gospel, which, if they should all be set down distinctly, and at length, there could be no end of the books that must be written.

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

F I N I S.

I N D E X.

NOTE. *Ma.* signifies *St. Matthew.* *M.* *St. Mark.* *L.* *St. Luke,* and *J.* *St. John.*

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